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ABSTRACT

The purpose of this research project was to investigate the utility of the genogram and eco-map as family assessment tools for working with American Indian vocational rehabilitation (VR) clients who are referred for rehabilitation services, and to describe changes in the family system after VR services have been delivered by evaluating information in the genogram and eco-maps at the initiation and end of service. The project involved a comprehensive literature review, training of VR counselors about the family assessment tools, and implementation of the instruments. Four state and three tribal VR counselors who participated in a training workshop focused on the theory and application of the family assessment instruments. The counselors then completed a total of 15 genograms and 16 eco-maps. The genograms gathered information including: age, sex, marital status, ethnicity, educational status, religion, employment, and social and medical conditions. The eco-maps obtained such data as sex, number of children, informal support systems, friends, recreation, ceremonial and formal support systems, education and employment services, social services, rehabilitation, medical services, and legal systems. A survey of the counselors found that the tools took too much time to administer and were more appropriate for intensive therapeutic interventions instead of vocational rehabilitation services, and that the genogram was too intrusive a data gathering instrument to use early in a beginning relationship. (Approximately 35 references) (JDD)

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MAKING VISIBLE THE INVISIBLE

Utilization of Genograms and Eco-maps to Assess American Indian Families Who Have a Member with a Disability (Making Visible the Invisible)

Final Report
1991

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Summary

The purpose of this research project was to investigate the utility of the genogram and eco-map as family assessment tools for working with American Indian VR clients who are referred for rehabilitation services, and to describe changes in the family system after VR services have been delivered by evaluating information in the genogram and eco-maps at the initiation and end of service.

The project was initiated in September, 1989, and completed in December, 1990. The project was conducted in two major phases – the first phase was geared toward training the VR counselors about the family assessment tools: the genogram and the eco-map. The second phase called for the counselors to implement the family assessment instruments in their various work sites.

A comprehensive literature review was conducted on the theoretical issues related to general systems, family therapy, and family assessment. The literature review also was geared to looking at information related to American Indian values, culture, and social network theory. One major emphasis area was to obtain information on the meaning and function of family, how the family is differentially defined in American Indian culture, and how the family is viewed in relationship to legislation regarding VR client populations.

The research questions guiding the process were:

1. Can vocational rehabilitation counselors be reliably trained to effectively use a genogram and eco-map as methodological assessment tools to characterize American Indian family systems?

2. Can the genogram and eco-map be used to describe changes in the family system of American Indian vocational rehabilitation clients who participate in the VR program?

The first research question was addressed by selecting VR counselors from both state and tribal (Section 130) programs. Four state and three tribal VR

counselors participated in a training workshop at the Northern Arizona University (NAU) campus in Spring of 1990. The two-day training session focused on the theory and application of the family assessment instruments – genogram and eco-map. Evaluations from the training were above average.

The next part of the process called for the counselors to apply their knowledge and skills with their clients in the field. Four state VR counselors completed ten genograms and eleven eco-maps; three tribal VR counselors completed five genograms and five eco-maps. The counselors performed the assessments at the beginning of the VR process, but did not complete the instruments at the end of the process; thus the number of the completed assessments were reduced greatly from the original design.

The genograms and eco-maps were analyzed for the type of information gathered by the counselors. The genograms contained information such as basic demographic data including: age, sex, marital status, ethnicity, educational status, religion, employment, and some information regarding social and medical conditions. The eco-maps were reviewed for the type of information they described; the following data was obtained: sex, numbers of children, informal support systems including extended family, friends, recreation, ceremonial and formal systems including religion, education employment services, social services, rehabilitation, medical services, and legal systems.

The project was modified to include a formative evaluative survey which was conducted by telephone with all the VR counselors who completed assessments with their clients. The purpose of the survey was to gather additional data from the counselors as to why they completed the assessments, and if the data was useful to them as VR counselors. The survey revealed information related to the strengths and problems of the assessment instrument's usefulness to the counselor and their overall reaction to using these two assessment tools with a VR

population. Some of the results indicated that the counselors would have liked more incentives to use the tools; the tools took too much time to administer in their already busy day; and that perhaps the genogram was too intrusive of a data gathering instrument to use early in a beginning relationship, particularly with American Indian client systems due to cultural values such as autonomy, and tribal and family privacy issues. Other counselors thought these instruments were more appropriate for intensive therapeutic interventions instead of vocational rehabilitation services.

The project trained VR counselors to use these two innovative assessment instruments with their client populations; the actual application of these tools in the field was rather minimal considering what was originally planned in the project. The counselors stated that their low participation in the project was due to issues related to time concerns, as well as the fact that the actual data gathered using the instruments was not seen as related to the vocational rehabilitation process. There are, however, legislative mandates in rehabilitation services which encourage service providers to make significant use of family systems. These assessment tools can assist the counselor to make visible the unknown familial and community resources with the client. The American Indian family system continues to be a rich and viable resource for its members; the VR counselor can learn about its strengths, and highlight them with the client as a workable connection for assistance and support.

This research was a pilot project to test new assessment models with VR counselors and their clients. There was some success with this project, as it gave new information about the weaknesses of these tools. Changes in the application of this type of research project can be made at another time.

Utilization of Genograms and Eco-maps to Assess American Indian Families Who Have a Member with a Disability (Making Visible the Invisible)

There are profound problems of unemployment, under-employment, low educational attainment, alcoholism, attempted suicide, domestic violence, sexual abuse, mental health problems, and emotional difficulties among American Indians in this country. Much of the literature about American Indians focuses on these problems. It is hypothesized that many of the existing problems are a result of cultural change, institutional racism, federal paternalism, dependency on the federal government, forced relocation, and forced attendance at boarding schools (Department of Health and Human Service, 1985). Studies have documented the lack of access to human service resources and the underutilization of existing resources by American Indians. Barriers to service have been described by Murdock and Schwartz (1978) and others. "Fear, mistrust, and insensitivity of agency personnel were cited as predominant barriers to service use" (Manson & Trimble, 1982, p. 152). A study by the Department of Health, Education, and Welfare (1979), *The Developmental Disabilities Movement: A National Study of Minority Participation*, surveyed service providers and recipients. The results indicated that poverty, lack of transportation, and other financial problems prevented the minority population, including American Indians, from utilizing existing services.

Poor participation by the Navajo parents is also observed as compared to Anglo parents, at the Individual Education Plan (IEP) annual staffings was generally attributed to barriers related to lack of transportation, inability to get time off from their job, and other reasons related to subsistence living issues. Connery (1987), in his doctoral dissertation at Northern Arizona University, studied the knowledge Navajo parents have of the education rights of their children with handicapping conditions, and reported similar findings. Similarly, American

Indians have difficulty in accessing traditional vocational rehabilitation (VR) services due to cultural and language bias, as well as use of traditional methods of assessment, change strategies, and staff barriers. Federal mandates now encourage utilization of culturally appropriate and sensitive approaches, as well as using American Indian and Alaska Native professional staff to enlist increased participation.

The cultural differences between American Indian people and the predominantly Anglo-Saxon designed human service delivery systems also contribute to the ineffectiveness of the existing network of human services intended to serve ethnically different populations, including the American Indian population (Cunningham, Cunningham, & O'Connell, 1987). This is because there are many differences in the cultural values between American Indians and the majority society which influence the priority of activities in their lives. Respecting and acknowledging the vast heterogeneity among tribes acorss the United States one can find common themes and values. One way to illustrate this is to contrast basic relationships within an individual's life (Attneave, 1982, p. 62). This contrast is summarized in Table 1. All cultures have value and belief systems that are important, and the family transmits these various value orientations (Attneave, 1982, p. 72). It is important to recognize that the comparisons made in Table 1 are generalized across a very diverse population, consisting of 312 tribal entities and 500 Alaska native entities (Federal Register, 1988). When working with individual tribal members, local variance in values and beliefs must be taken into consideration.

Table 1

Cultural Value Comparisons

	Relationship	American Indian	Dominant
1.	Person to Nature, Environment	harmony and balance with nature	mastery over nature
2.	Time Orientation	present time	future time
3.	Relations with People	group cooperation; sharing	individuality; competition
4.	Mode of Activity Idealized	being-in-becoming (process)	doing; task-oriented (product)
5.	Nature of Person	generally good; submissiveness	evil and good; aggression

Note: Adapted from Attneave, 1982; and Trimble, 1982.

Table 1 depicts some of the major cultural value differences between the American Indian societies and the dominant society. These value differences affect the meaning of family, service delivery, and utilization of service by both cultures.

One component of the American Indian culture that is markedly different from the dominant society is that of the family. There are many differences, particularly with the traditional American Indian families. American Indian families are most often represented as a multi-generational family structure (the Anglo-Saxon family usually consists of a nuclear family structure). This impacts the family functioning in several ways:

1. Three or more generations are involved in decision-making.
2. Multiple parental functions are delegated to grandparents, aunts, uncles, and siblings.
3. Cousins are considered more like siblings.
4. Grandparents are available to care for grandchildren throughout the lifespan.

5. Discipline decisions are carried out by uncles and aunts as well as the biological parents (Attneave, 1982, pp. 72-73).

The executive and parental roles are carried out intergenerationally through multi-caretakers so the entire extended family participates in family development and responsibility, not just the nuclear family. In addition, the older siblings often care for younger brothers and sisters in large families. One major feature of American Indian families is that "incorporating several households affects life-long socialization and represents a transactional field that markedly contrasts from that of nuclear family systems common to American culture. Startling contrasts occur in extended family milieu with regard to affective bonding, parental attachment, and independence training" (Red Horse, 1980, p. 463).

Given the degree of influence of the extended family on individual members, it may be necessary to identify rehabilitation intervention strategies that take into account this familial influence on the individual American Indian VR client. In order for tribes to survive in today's changing world, it is important to look closely at the existing tribal family structures to see what is functioning, what is working, and how the family reacts to stress and pressure on its members. According to Red Horse (1980, p. 462), "a grounded understanding of characteristic structures among American Indian extended family systems is a prerequisite for human services planning."

In the last decade, the literature regarding the American Indian family has begun to reflect a change in its focus from cultural deficit models of family descriptions and explanations to an analysis and description of the adaptive elements which contribute to positive functioning within a specific tribal group by looking at the strengths of an American Indian individual, family, or tribe, and their positive contribution to a particular situation (Attneave, 1977). This "strength" model (Red Horse, Shattuck, & Hoffman, 1981) as opposed to a "deficit" model,

allows for development of new and creative culturally defined family-based service delivery programs on reservations. It is important to identify the underlying strengths of Indian families and communities that already exist. Some of these strengths include shared family responsibilities, use of traditional healers, and elders as providers of care. According to Wilkinson (1980):

> The American Indian people are a family. Family is really what a tribe is all about. A tribe is a collection of families in which everyone has accepted duties and obligations to different people, and people operate in that kind of context. The Indian family is in a lot to trouble, and that means that Indian people as a whole are in a lot of trouble because a tribe simply cannot withstand the disintegration of its families. The family is the tribe, and it is this kind of relationship that keeps people going (p. 451).

As a primary carrier of culture, it is necessary to examine the role of the family as it affects the acquisition of services by the individual.

Family Systems Models

Many family therapists have started to approach the family as a whole unit (Hartman & Laird, 1983). There are many different theoretical conceptual models from which to view families. One way is to approach the family from the general systems model, while an alternative approach would be to use the family system model. Briefly, general systems models include viewing a family from a particular frame of reference including: (a) the whole is the sum of its parts, (b) open and closed systems, (c) relationships between entities, and (d) homeostasis. The systems theory:

> . . . forces us beyond the limitations of linear thought and language and provokes the use of other modes through which complex relationships may be captured and communicated. Visual portrayal, for example, is highly useful for interpreting complex transacting systems. A picture is worth a

> thousand words. Systems diagrams can not only organize complex data, on visual examination, can yield new information and insights (Hartman & Laird, 1983, pp. 63-64).

General systems theory can involve using the science of ecology as a metaphor for working with families. One principle of the general systems model states that a change in one part of the system has an impact on all others parts of the system; for that reason:

> Strategies are devised which, insofar as possible, make use of natural systems and life experiences and take place within the lifespan of the client. Further, the family itself is a natural helping system and thus can be, not just the arena, but the instrument of change (Hartman & Laird, 1983, pp. 73-73).

The other major theoretical base for looking at families is from the family systems and family therapy framework. The major components of this model include: family structure (open-closed boundaries); separateness and connectedness (disengagement and enmeshment); loving and caring; family organization (subsystems: marital, parental, parent-child, sibling, and extra-familial); structure and authority (executive-power); triangulation; roles (organized patterns); rules; communication patterns (open, closed, random); and rituals. Numerous professionals have written about family therapy including Minuchin, Haley, Satir, Bowen, Ackerman, Hartman, Laird, and Palazzoli (Hartman & Laird, 1983).

The American Indian family can be viewed by using these models to better understand its complexity and structure. Relatedness in a family is particularly important in an American Indian family because different social roles can be taken on by more than one member. For example, when a family member is ill, there is more than one person (e. g., "the mother"), who can provide the caretaking. Other family members such as an aunt, sister, sister-in-law, grandparents, and other clan

members can help with the individual's problems over time. In native languages, the word "mother" usually applies to more than one person, and the role of helping, assisting, and caring in time of stress is a shared inter-extended family responsibility. Clan memberships denote relatedness and access to other natural helping networks beyond the "nuclear" family system. The natural helping systems . . . "strengthen the ability of the networks to cope . . ." (Pancoast & Collins, 1987, p. 177). These clan relational systems are used to assist family members throughout the lifespan.

Family Involvement in Vocational Rehabilitation

In an article entitled "Issues to Consider in the Provision of Vocational Rehabilitation Services to American Indians with Alcohol Problems" (Marshall, Martin, & Johnson, 1990), several issues are listed as significant. One important issue is the involvement of the family and social environment in the treatment of alcoholism. Vocational rehabilitation services as provided under federal law (P. L. 93-112) authorize the rehabilitation counselor to work with the family. The Rehabilitation Act of 1973, as amended, continues the authority for provision of "services to family members" when necessary for the adjustment or rehabilitation of individuals. The Act further states that the family members may be included in an extended evaluation for the determination of rehabilitation potential of the handicapped individual, without such services being restricted to the client in training per se. State service manuals define "family member" as any relative by blood or marriage of a handicapped individual, and/or other individuals living in the same household relationship. This definition extends beyond the traditional classification of family members to include those family members who have been adopted and other individuals living within the same household, where close interpersonal relationships between them and the individual with a disability characterize a family unit. Provision of services to family members are provided to

assist the handicapped individual in order to successfully complete the rehabilitation plan.

Tribal Family Protection Legislation

Another federal law which mandates the utilization and protection of the American Indian extended and family system is the Indian Child Welfare Act of 1978 (P. L. 95-608). It can be an additional legal source for empowering the American Indian family within rural and urban communities. The tribal family can gain legal assistance to keep families together and assure the continuance of children being raised in a tribal environment. Federal legislation mandates the preservation of family and extended family systems. The importance of kinship networks is also found in African and Hispanic cultures (Family Preservation Act of 1987; Gray & Nybell, 1990). Other authors including Mannes and Yuan (1990) have addressed the importance of keeping Indian families together in their articles on family-based services within tribal social service delivery systems.

The identification and inclusion of family members and external resources in a meaningful vocational rehabilitation plan should occur during the assessment phase of an individual's rehabilitation program. The assessment of a particular family system can then be used to develop the client's Individualized Written Rehabilitation Plan (IWRP). The IWRP should specify which family or members in the family need the services, why services are needed, what services are needed, and how the services are expected to contribute to the adjustment or rehabilitation of the client (*Arizona Rehabilitation Services Manual*, 1986).

Family Assessment in Vocational Rehabilitation

Assessment is a comprehensive and systematic process conducted with individuals and family members to obtain past and current information about a particular situation. "Of key importance to the intergenerational assessment and intervention process is the use of the genogram, an intergenerational family road

map which is helpful in tracing and understanding the family history" (Hartman & Laird, 1983, p. 212). Within the context of family therapy, a family assessment is conducted in order to identify family resources, strengths, and needs. Similarly, the rehabilitation counselor can conduct a family assessment in order to use the family's resources and strengths to facilitate the client's rehabilitation . An understanding of the family's needs may prevent the client's rehabilitation plan from ending in failure.

This project has chosen graphic instruments such as genograms and eco-maps to assess American Indian family characteristics because these visual devices provide a more effective means of communication among the VR counselor, the American Indian VR client, and his/her family than the more verbal linear based, and analytic methods of communication. This is particularly relevant in light of the visual orientation of American Indians to convey meaning through graphic symbols often associated with sandpaintings, artwork on pottery, designs on blankets and other pieces of artwork found in their culture. Visual symbols are used to represent the traditions and culture of American Indians and provide cohesiveness between people. In addition, less verbal, visually-oriented psychological assessment instruments have been found to be more effective with American Indians (Sidles & MacAvoy, 1987). It is anticipated that the selection of these two visual tools will enhance effective communication between the American Indian VR service provider and the VR American Indian client during the assessment of family systems, as well as provide meaningful information that will aid human service providers in understanding and working with VR clients in cross-cultural settings.

Assessment of family function should be an essential aspect of developing a human service plan with any family. It is particularly important with American Indian VR clients because of the importance of the family unit within the American Indian culture. "Techniques that may be particularly effective with American Indian

families in early sessions include employing eco-maps and genograms . . . and asking the family to share a story that represents the family history" (Shangreaux, Pleskac, & Freeman, 1987, p. 10). The two major tools for conducting a family assessment that were used in this project were: (a) genogram, and (b) eco-map. These assessments are conducted within the context of individual interviews with family members.

Genograms. Genograms as a family assessment tool are being increasingly utilized by a variety of disciplines. The genogram was developed originally in anthropology when working in cross-cultural situations to see how the family members were related within a larger extended family context. Genograms have been successfully applied within the medical field to obtain individual medical histories on various diseases (e. g., heart, cancer, and diabetes) (Doherty & Baird, 1983). Genograms have also been utilized in the child welfare field to assist adoptees in understanding their family histories (Hartman, 1979). Families have been conceptualized from an ecological point of view, whereas individuals are best understood within the total situation, including their intergenerational family and the environmental influences.

Over the last few years, genograms have been adopted by family therapists beginning with Guerin and Pendagast (1976). Genograms help counselors "to elucidate and organize the facts and characteristics of the family and dissect the emotional process in a way that pinpoints the trouble spots in the relationship system" (Guerin & Pendagast, 1976, p. 450). It is a graphic family tree which records information about family history over time. It provides a visual gestalt of complex family patterns in an easy to use form. An individual interview with a particular family member is part of the assessment process. A trained professional can usually develop a genogram from one to two interviews, depending on what specific data one is looking for, and the interviewer's rapport with the client.

Genograms are maps of a family's aspiration, patterns of behavior, roles, demographic data, major life events, losses, births, disabilities, occupations, communication, and relationship patterns.

There are three major sets of information gathered in a genogram. First, mapping the family structure; second, recording family information; and third, delineating family relationships. There are various symbols used to indicate major pieces of information (e. g., Male - □, Female - ○, Death - X, etc.). One selects the symbols which will be used and develops a key so that the genogram can be understood by others in a consistent manner. To a certain extent, these symbols have become standardized in anthropology and social work literature (McGoldrick & Gerson, 1985). One gathers demographic data pertaining to: age, dates of birth, dates of death, marriage status, age at disability, type of disability, occupation, etc. Functional information would include: alcohol and drug abuse patterns, medical history, and emotional behavior, (e. g., Alcoholic = A, Cancer = CA, Disability from car accident = DIS, Depression = ↓, and Hypertension = H). Additional critical family events may include: losses, and moving from and returning to a reservation. The genogram integrates a lot of social and personal data into a comprehensible visual map.

Interpreting genograms is based on family systems and family therapy theories. Many family therapists, including Bowen, Guerin, and Hartman have utilized genograms in their practice with families and have interpreted patterns within the genograms to assist family members' own understanding of their family situation. In the interpretive stage of evaluating a genogram, one can examine various hypotheses about the family's issues, roles, and relationships. One might want to look at any unusual family configurations: for example, is divorce associated with a disability; or, is moving away from the extended family a common pattern following vocational rehabilitation counseling? Another interesting

aspect of interpretation is to see if there are patterns and repetition across generations. One may look at a style of functioning. Is it adaptive or maladaptive as it is passed down from one generation to the next? Genograms can effectively show alcohol use or abuse as a pattern in a family's history; many American Indian families have been affected by this major health problem. Intergenerational patterns like this are easily shown in a genogram. By utilizing the genogram to assess individual family members, one can see patterns develop, and one can use this mechanism to assess strengths and coping patterns. Social support during crises can be assessed and made visible to the family members and service providers (McGoldrick & Gerson, 1985).

Eco-map. Eco-map assessment has been a method of family assessment for approximately fifteen years since its inception in 1975, with its main application in the area of adoption (Nybell, 1975). The eco-map is useful in understanding families in relationship to their external environment. American Indian life has been organized around a delicate balance between living things and their physical environment to the extent that relationships with the land (harmony and balance) have been idealized into values in American Indian culture. "The map also, in a very dramatic way, introduces the family to a systems orientation and to the fact that it is not them as individuals that are being evaluated, but rather that a joint effort is being made to understand the total ecological system" (Hartman, 1979, p. 34). The eco-map is also based theoretically on literature related to social networks. A classic definition of social network is "a specific set of linkages among a defined set of persons, with . . . the characteristics of these linkages as a whole . . . used to interpret the social behavior of the persons involved" (Mitchell, 1969, p. 2). The genogram looks at the family internally, whereas the eco-map displays the external aspects of the family resources. The eco-map provides a concrete format of mapping social networks such as kin, neighbors, clan, friends, workmates, and

illustrates the degree of intimacy, reciprocity, and exchanges between the units (Pancoast & Collins, 1987, p. 180). Eco-maps are visual drawings of all external resources utilized by in the family system:

> The eco-map portrays an overview of the family in their situation; it pictures the important nurturant or conflict-laden connections between the family and the world. It demonstrates the flow of resources, or the lacks and deprivations. This mapping procedure highlights the nature of the interfaces and points to conflicts to be mediated, bridges to be built, and resources to be sought and mobilized . . . These maps can be worked on by an individual or a family (Compton & Galaway, 1984, p. 377).

The eco-map is a diagram of important people, institutions, and resources in a person's family and their own environment. The eco-map reflects the primary family members, extended family, neighbors, economic, social, and cultural institutions, and also depicts the relationships between the person and the various resources or people affecting the client's life. The eco-map can demonstrate the energy flow and direction of resources between a person and an institution.

When used as an assessment tool, one establishes a set of symbols to depict the various aspects in the environment and the transactions involved (Hartman, 1978). American Indian culture incorporates many resources from the natural helping networks in their environment. Clan relatives and native healers may be important in the helping and healing system of an American Indian. Over the course of treatment, changes in the eco-map can illustrate the utilization of these resources in the tribal family system. At the beginning of contact, the type of resources available to the client are indicated; over time, as the client receives assistance, changes in the eco-map will show an increase or decrease of resources and what type of resources the family made use of over time. It can visually show a family in relationship to their formal and informal natural support systems as

treatment progresses. For additional information on the recognition and use of natural support systems in cross-cultural settings, please refer to an article by Pearson (1985).

American Indian family systems are unique, adapting to vast pressures and stresses, and involve complex social and cultural networks. In order to understand the intensive nature of these large, multi-unit systems and networks, it is important to have a systematic assessment process available to the counselor. There is "growing evidence from psychological, sociological, and anthropological research that informal helping networks continue to be an important resource for most people" (Pancoast & Collins, 1987, p. 177).

Methodology

The purpose of this research project was to investigate the utility of the genogram and eco-map as family assessment tools for working with American Indian VR clients who were referred for rehabilitation services, and to describe changes in the family system after VR services had been delivered by evaluating information in the genogram and eco-maps at the initiation and end of service. The research questions guiding the process were:

1. Can vocational rehabilitation counselors be reliably trained to effectively use a genogram and eco-map as methodological assessment tools to characterize American Indian family systems?
2. Can the genogram and eco-map be used to describe changes in the family system of American Indian vocational rehabilitation clients who participate in the VR program?

The research project was divided into two phases. Research Question #1 was answered under Phase I, and is discussed below. Research Question #2 is addressed under the heading Phase II.

Sample Population

In order to address Research Question #1, it was proposed that ten VR counselors would be trained in the use of genograms and eco-maps. The sample population was to be selected from five identified areas: two counselors each from both the Arizona and New Mexico State VR systems (N=4), and two counselors each from the following Indian tribal VR projects and programs: (a) Zuni , (b) Ute Mountain Ute/Southern Ute, and (c) Navajo. The Principal Investigator sent a letter on October 5, 1989, to two state Rehabilitation Services administrators (Arizona and New Mexico) and three tribal Vocational Rehabilitation project directors (Ute, Zuni, and Navajo). The letter extended an invitation to them to participate in this project (See Appendix A). The following is a list of offices contacted in order to secure counselor participation:

- Arizona Rehabilitation Services Administration
  (Mr. Jim Griffith, Director;
  Mr. Larry Powers, RSA Program Manager-District III)
- New Mexico Division of Vocational Rehabilitation
  (Mr. Ross Sweat, Director;
  Ms. Paula Sorrell, Native American and Transition Services)
- Southern Ute and Mountain Ute Tribes
  (Caren Trujillo, former Project Coordinator)
- Zuni Vocational Training Project (Jim Cheadle, former Director)
- Navajo Vocational Rehabilitation Program (Elmer Guy, Director)

The Navajo and Zuni Vocational Rehabilitation Programs decided not to participate in this project. Elmer Guy, Director, Navajo Vocational Rehabilitation Program felt his program had been involved in too many research projects, and did not want to participate at that time. The Zuni Vocational Rehabilitation Project decided not to participate in this research project due to low program staffing. The

remaining state and tribal vocational rehabilitation offices sent names of potential trainees to the AIRRTC. The VR offices also sent a copy of the letter dated October 5, 1989, to the potential trainees to review the project goals and objectives (See Appendix A).

Research Interview Instrument

During October, 1989, the Principal Investigator conducted an extensive literature search on resources related to genograms, eco-maps, family assessment, and family therapy. The product of this search formed the foundation of the Training Curriculum Manual and interviewing instruments (See *Training Manual*, AIRRTC). Two interview instruments were developed, one using the genogram, and the other using the eco-map. The interview instruments were pilot-tested with IHD staff on December 5 and 7, 1989, in two, two-hour sessions.

A memo was sent to Institute for Human Development (IHD) staff on November 11, 1989, to request participation at an in-service workshop to pilot the interviewing instruments (See Appendix C). Training on the genogram was held on December 5, 1989, from 1:00 - 3:00 pm; training on the eco-map was held on December 7, 1989, from 3:00 - 5:00 pm. Two participants attended the session on the genogram

In summary, the two workshops on pilot-testing the training for utilizing the genogram and eco-map were successful. Participants learned the content and application process of the assessment tools. Suggestions made by the participants on a draft of the Training Manual were taken into consideration and changes were made as appropriate.

Interviewer Training

Training with VR counselors was the next step in the process. Seven VR counselors participated in the training sessions held on the NAU campus on March

1 and 2, 1990. Characteristics of the seven counselors are listed on Table 2, more detailed information regarding individual trainees can be found in Appendix E.

Table 2

Counselor Characteristics (N = 7)

Sex	
Females	3
Males	4
Average Age	39
State VR Programs	
Arizona	2
New Mexico	2
Tribal VR Programs (Section 130 Projects)	
Montana	1
Colorado	2
Ethnic Affiliation	
Yaqui	1
Shoshone/Bannock	1
Hispanic	2
Caucasian	2
Ute	1
Languages Spoken	
English	7
Spanish	3
American Indian	1
American Sign Language	2
Note: This was a multiple-response item	
Educational Degree	
Working on BA	2
BA	3
BSW	1
MA	2

Table 2 (cont'd)

Counselor Characteristics (N = 7)

Degree Majors	
Social Work	2
Education	2
Psychology	1
Rehabilitation Psychology	1
Guidance/Counseling	1
Years in Rehabilitation (average)	6.6
Job Position	
Vocational Rehabilitation Counselor	1
Vocational Rehabilitation Counselor II	3
Vocational Rehabilitation Counselor III	2
Native American Specialist III	1

The number of trainees was reduced from the proposed 10 to the actual number of seven because two vocational rehabilitation offices decided not to participate in the project at that time.

The first day of training involved the genogram; the second day involved the eco-map. Training agendas were handed out along with a manual on the specifics of how to conduct family assessments using a genogram and an eco-map. (The *Training Manual* can be obtained by submitting a request to the AIRRTC.) Day One covered Part A (Genogram) and Day Two covered Part B (Eco-map). The trainees also were given the opportunity to review and/or copy examples of completed genograms and eco-maps.

During the training session, the trainer observed the trainees using the instruments with each other in order to check their understanding of these techniques. It was estimated that each participant had a total of 2 1/2 hours of hands-on experience using the instruments during the training sessions. Training included various teaching methods such as: mini-lecture, small group discussion,

role-play, practice interviewing, video on genogram, and hands-on demonstration using both instruments. Adult learning methods of teaching such as using their professional or life experiences in order to make a point were implemented.

The training sessions were evaluated after each day by the trainees. The following chart presents the results of the evaluation for training in Genograms:

Evaluation for Training in Genograms

(N = 7)

	1 2 3 4 5 *Poor* *Excellent* M
Averages for Presentation:	
a. *Information on genograms*	4.71
b. *Instructions on genogram*	4.71
c. *Roleplay/demonstration/genogram*	4.43
d. *Curriculum materials*	4.43

Comments:

2. *Comments on the workshop in general.*

Liked the small group which helped to generate more discussion and openness.

Very informative - presentation and materials were excellent.

Excellent, a little fast paced in the beginning.

I enjoyed the presentations and the information presented. The NAU logistics - was not very accommodating - the student union facilities could be improved.

Good.

Very good training workshop and excellent instructor. I feel the workshop has provided me with a new tool in evaluating my clients and understanding behavior problems.

Well presented.

Genograms (continued)

3. *Suggestions for preparing future workshops.*

   None

   None

   The logistics - on the university's part - the support for the rooms, blackboards and video materials could be improved.

   None

   This type of workshop would be beneficial to the 130 grantee Indian VR programs. Any type of new information on VR would help the programs in accessing clients.

   Keep small group.

4. *Did you learn a new technique? If so, would you make any changes for the next training? If not, please discuss why not.*

   Yes, to adapt a system into a means of clarification of family on interpersonal issues.

   Techniques taught were very clear.

   An explanation of the need to obtain authorization from Tribal entities or councils - more overview on the practical use of the techniques in a daily setting.

   The presentation was very well organized.

   I learn a great deal. The only suggestion get material approved by individual tribal government before training.

   Yes. I would not change anything.

5. *Strong points:*

   We sat in a circle and were able to contribute freely to the group.

   Clarity of presentation.

   Training materials were excellent. Thanks for the two books.

   The materials and instruction were good!

   Very Good.

   Good Instructor.

   Very well structured and well prepared.

6. *Weak points:*

   Unsure!

   Prejudice of some participants.

   The support from the university's staff at student union was disorganized and could improve.

   None

In summary, the participants were quite positive about the training on the genograms. The average score was 4.57 out of 5.00.

The second day consisted of training on the eco-map instrument. The training session was evaluated as well. The following chart presents the results of the evaluation for training in eco-maps:

Evaluation for Training in Eco-maps

(N = 7)

	1 2 3 4 5 *Poor Excellent*
Averages for Presentation:	M
a. *Information on eco-maps*	4.57
b. *Instructions on eco-maps*	4.29
c. *Roleplay/demonstration/eco-map*	4.29
d. *Curriculum materials*	4.43

Comments:

2. *Comments on the workshop in general.*

   Liked the smallness of group which allowed for more discussion and participation.

   Good-informative.

   Excellent presentation.

   Excellent.

   Excellent presentation.
   Very good training workshop and excellent instructor. I feel the workshop has provided me with a new tool in evaluating my clients and understanding behavior problems.

   Very informative.

3. *Suggestions for preparing future workshops.*

   None.

   More organization by supporting logistics.

   Keep them as small groups.
   This type of workshop would be beneficial to the 130 grantee Indian VR programs. Any type of new information on VR would help the programs in accessing clients.

Eco-maps (continued)

4. *Did you learn a new technique? If so, would you make any changes for the next training? If not, please discuss why not.*

   I'm still giving some thought as to how I could utilize these systems into a rehab interaction.

   Training was very good.

   Yes. No change.

   I learn a great deal. The only suggestion get material approved by individual tribal government before training.

   Very well planned.

5. *Strong points:*

   We were in a circle which gave opportunity to contribute freely.

   Good materials/instruction.

   Clear directions ... narratives materials were fantastic.

   Well presented, well structured.

   Good Instruction.

6. *Weak points:*

   Unsure!

   Logistics!!

   Need more examples instructions on eco-map symbols.

   None.

In summary, the participants were positive about this training. The average score was 4.40 out of 5.0. The training was completed on March 3 and 4, 1990; each participant was sent a "Certificate of Completion" (See Appendix F). Each trainee returned to his or her work site.

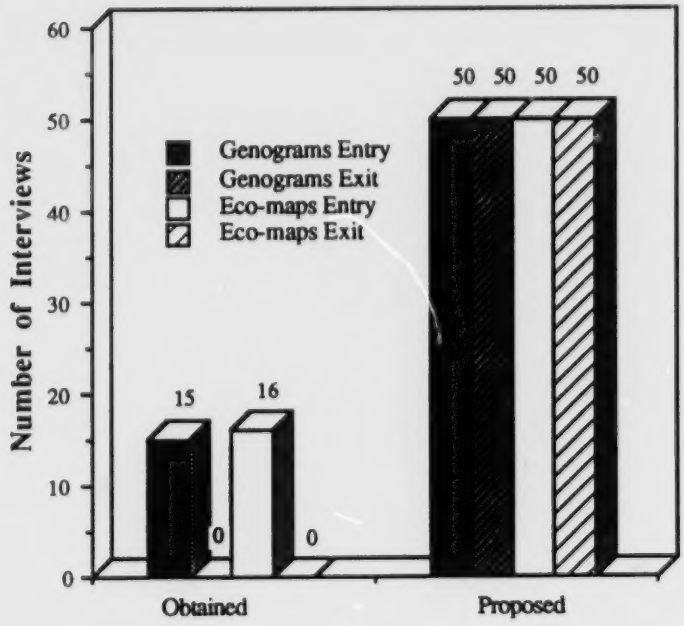
Process

Research Question #1 asks if vocational rehabilitation counselors can be reliably trained to effectively use a genogram and eco-map as assessment tools. The counselors can be trained to utilize the genograms and eco-maps and apply this knowledge in a consistent way with clients. After using both assessment tools in

the field, counselors reported that the eco-map was easier to complete, and was less time consuming to administer than the more detailed genogram instrument.

A major modification to the project occurred when counselor participants stated that they thought it would be difficult to conduct two interviews, once at entry into the program and once at exit, within the time frame of the research project. Counselors were therefore asked to conduct one genogram and eco-map per client family system. By omitting the interviews at exit the number of expected completed genograms and eco-maps was reduced to 50. In addition to this modification, only five out of the original seven trainees used the genograms and eco-maps to assess their client family system. Figure 1 indicates the number of genograms and eco-maps which were conducted by the five counselors during the data collection period.

Figure 1
Stages in Sampling Design



The project was divided into two major phases: training the counselors and collecting the data. The initial design stated 100 genograms and 100 eco-maps would be obtained. The design changed in response to the counselors' concerns that they would only be able to gather data at entry and not at exit, thus reducing the actual number of targeted completed genograms and eco-maps. Other factors in reducing the number of completed assessments was the reduction of counselors from 10 to seven (those who completed the training), and then the reduction from seven to five counselors whom actually completed genograms and eco-maps. Five counselors agreed to complete five genograms and five eco-maps for a total of 50 completed assessments. Four counselors from State VR programs, and one counselor from a Tribal VR Section 130 project participated in the data collection phase.

Table 3 indicates how many assessments using the genogram and eco-map were completed by state counselors (SC) and tribal counselors (TC). Three state counselors completed a total of 10 genograms; four state counselors completed a total of 11 eco-maps. One tribal VR counselor completed five genograms and five eco-maps.

Table 3
Assessments Completed

	State VR Program			Tribe VR Program	
	Genogram	Eco-map		Genogram	Eco-map
SC1	6	6	TC1	5	5
SC2	3	3	TC2		
SC3		1	TC3		
SC4	1	1			
Total	*10*	*11*		*5*	*5*

SC=State Counselor TC=Tribal Counselor

It is important to note that during the morning of the second day of counselor training, some of the trainees expressed concern as to whether they could implement this form of research within their own tribal communities particularly with respect to family interrelationships. In particular, they were concerned about asking questions regarding domestic violence, sexual abuse, and/or other more serious emotional or psychological problems. They suggested that they should obtain permission from their tribal councils to conduct the research on their reservations. The AIRRTC Director, Dr. Marilyn Johnson, and the Research Director, Dr. William Martin, addressed these concerns in the afternoon. The AIRRTC Director contacted the tribal councils/chairmen to request permission to conduct research in their communities (See Appendix G). The Director made calls to two programs and wrote a follow-up letter to them per the counselors' request. The outcome of this request was that two tribal counselors did not participate in the project as the tribal councils did not approve the conduct of these activities despite efforts to reassure them of the client's confidentiality and protection through the Release of Information Form (See Appendix H). The Principal Investigator tried throughout this time period to get the full participation of each of the seven counselors. For example, the seven counselors, after returning to their worksites, were called by phone and contacted by letter, to encourage active participation during the data collection phase. However, after the letters were received from the tribal councils, it was apparent that only five counselors would be available to obtain data (See e. g., Appendix I).

The Principal Investigator visited one counselor on-site in Arizona on June 19, 1990, to assist with data collection. The Principal Investigator continued to offer assistnce with the data collection through one-site visits to the other counselors, however, the counselors indicated that they were doing the data collection adequately without on-site assistance.

Prior to the interview process, the counselors had each client sign a Consent for Release of Information form; this form stated how the data would be used, and assured the client that confidentiality of the results would be maintained (see Appendix H). Each instrument was sent to the Principal Investigator with a signed Consent Form. As the clients came from many tribal nations and reservations, they had the option to request that the interview be conducted in their native language. None of the interviewees requested this option.

The counselors conducted assessment interviews over a five-month time period, forwarding the eco-maps and genograms to the Principal Investigator upon completion. The Principal Investigator reviewed each eco-map and genogram upon receipt; and the counselors were contacted if additional information was needed.

Time frame to complete instruments. Fifteen genograms were completed from April to June, 1990; 16 eco-maps were completed from April to August, 1990 (See Table 4).

Table 4
Time Frame

Month	Genograms	Eco-maps
April	5	5
May	4	5
June	6	4
July	0	0
August	0	2
Total	*15*	*16*

In summary, the five counselors completed, on average, one genogram and one eco-map per week over the allotted time period. An analysis of the genograms and eco-maps which were collected is discussed in the following section.

Results

There are no client specific genograms and eco-maps used to illustrate the results. The clients were from small rural communities, and did not want their

specific personal and intergenerational family information to be shown as an illustration. Also, in terms of confidentiality, the Consent for Release of Information Form (See Appendix H) indicates that data will be presented in aggregate form. Tribal communities are small; it could be easy for a particular family system to be identified if specific data were revealed in an illustration.

Assessment of Quality of Completed Instruments

Genograms. Each of the genograms were assessed as to the quality of the data presented. Factors assessed included: counselor's knowledge of genogram theory, types of information stated, and drawing of the genogram instrument. Each genogram was rated according to the following scale: poor, fair, good, above average, and excellent. The results were:

Quality of Genogram (N=15)

Poor	Fair	Good	Above Average	Excellent
	3	8		4

The genograms which were evaluated "excellent" were genograms where the counselors re-drew the family data on another sheet after the initial interview was conducted. The quality of data reveals the need for a mechanism such as a computer drawn genogram based in the counselors' offices. A state-of-art example is the genogram computer software program developed by Randy Gerson (1984).

Eco-maps. The eco-maps were evaluated for their quality using the same scale as cited previously. Factors being evaluated were: application of eco-map knowledge, types of resources stated, and illustration ability. The results were:

Quality of Eco-map (N=16)

Poor	Fair	Good	Above Average	Excellent
	1	10	1	4

The counselor's ability to utilize the eco-map instruments was, in general, of higher quality than the genogram. Again, two counselors selected to re-draw the data collected in the interview on another paper; therefore, those eco-maps were more neat, easier to read, and the data was more precise than the eco-maps which were sent as original data directly from the interview session. There is no computer driven utility package to assist counselors with drawing eco-maps.

Genogram Analysis

The genogram assessment assists counselors in obtaining information about the family system, including intergenerational factors. Thirteen of the 15 genograms had sufficient data for analysis. Due to the limited number of genograms and eco-maps received, the major form of analysis included the frequency and percentage of data (Tables 5 - 12). Represented are the aggregate information analyzed from the genograms. Each table summarizes the information obtained per each generation on the genogram. For each table: 1 = great great grandparents; 2 = great grandparents; 3 = grandparents; 4 = parents; 5 = children.

Table 5 indicates the sex of individuals. Within the thirteen genograms, there were more males (166) indicated than females (144). The genograms indicated that the third generation was the most populous, with 117 persons (61 males and 56 females).

Table 5

Sex

	Generations					
	1	2	3	4	5	*Total*
Male	24	38	61	38	5	*166*
Female	21	31	56	33	3	*144*
Total	*45*	*69*	*117*	*71*	*8*	*310*

Table 6 indicates the marital status of family members per generation. The majority of the adults were married (55); the second largest marital status was divorced (27). The data revealed that the earlier generations remained married, whereas divorce became a social option more often within the second and third generations.

Table 6

Martial Status

	Generations					
	1	2	3	4	5	*Total*
Married	21	18	15	1		*55*
Separated			1			*1*
Common Law		3	8	1		*12*
Divorced		9	18			*27*
Remarried		1				*1*
Total	*21*	*31*	*42*	*2*		*96*

Table 7 indicates the major ethnicity groups represented on the genograms. The majority of individuals were from the Yaqui nation. This also indicates that a number of genograms were from one particular geographic area. Ten different tribal backgrounds are shown, as well as Spanish and other are mixed heritages.

Table 7

Ethnicity

	Generations					
	1	2	3	4	5	*Total*
Navajo		1	2			*3*
Zuni	9		1	1		*2*
Hopi	2	6	6	2		*23*
Acoma	2	2				*4*
Southern Ute	4	7	15	3		*29*
Mountain Ute	6	4	10			*20*
Yaqui	8	15	19	15	7	*64*
Choctaw		1				*1*
Apache	1	2				*3*
Cheyenne	4	2	5	4		*15*
Mixture			5			*5*
Spanish			1			*1*
Total	*34*	*40*	*64*	*25*	*7*	*170*

Table 8 reveals information about the educational background of the participants. The majority of the persons assessed by using the genogram were high school graduates (N=30).

Table 8

Educational Status

	Generations					
	1	2	3	4	5	*Total*
Elementary		1				*1*
High School	1	6	21	2		*30*
College			2			*2*
MA						
Ph.D.		1				*1*
Total	*1*	*8*	*23*	*2*		*34*

Table 9 indicates religious status; however, the information is limited. Five persons out of eight identified themselves as Pentecostal.

Table 9

Religion

	Generations					
	1	2	3	4	5	*Total*
Native American Church	1					*1*
Pentecostal	2	3				*5*
Other	1	1				*2*
Total	*4*	*4*				*8*

Table 10 pertains to employment status. Of the thirteen cases, five were employed and eight were receiving training. Again, the data is limited.

Table 10

Employment

	Generations					
	1	2	3	4	5	*Total*
Employed	1	4				*5*
Training		3	5			*8*
Total	*1*	*7*	*5*			*13*

Table 11 illustrates data related to problem areas in the client family systems. Alcohol by far (N=24 out of 35 or 69%) is the most often reported problem area.

Table 11

Problem Areas

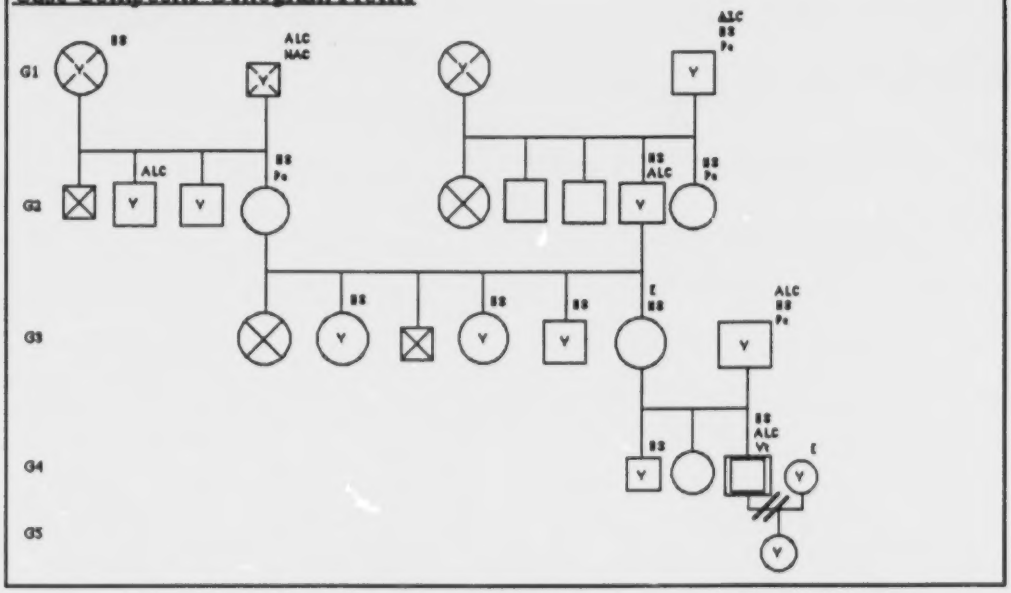
	Generations					
	1	2	3	4	5	*Total*
Alcohol	3	10	11			*24*
Physical						
Kidney	1					*1*
Cancer	3					*3*
Heart Disease		1				*1*
High Blood Pressure			1			*1*
Physical Disability		1				*1*
Diabetes			1			*1*
Mental Retardation			3			*3*
Total	*7*	*12*	*16*			*35*

Genogram Case Composite

If one were to summarize all of the aforementioned demographic and social status data, a case composite might look like the following illustration of a family genogram:

Figure 2

Case Composite Genogram Profile



Sex:	13 Males, 11 Females	Martial Status:	Marriage more often
Ethnicity:	Yaqui	Educational Status:	High School
Religion:	Pentecostal	Employment:	Training
Problem Area:	Alcohol		

Key:	□	Male	Y Yaqui
	○	Female	HS High School
	▣	Index Person	ALC Alcoholic
	×	Death	Pc Pentecostal
	//	Divorce	NAC Native American Church
	E	Employed	Vt Vocational Training

Note: This is a case composite and does not represent any individual.

This case composite makes visible the invisible familial social network for for the family and counselor.

Eco-map Analysis

The eco-map assists the counselor to obtain data about the family's external resources, both informally and formally. Eco-map data (N=16) was collected and analyzed. Data from the eco-maps were analyzed as to whether they represented informal or formal resources for a particular family. A summary of major resource

characteristics follows from Table 12 - 15. Table 12 indicates the number of adults and children which were illustrated in the 16 eco-maps. In 16 eco-maps, there were 23 males adults and 21 female adults for a total of 44 adults. There were 28 male children and 18 female children for a total of 46 children. Of the 90 individuals represented, 49% were adults and 51% were children.

Table 12

Family Composition

	Number
Adults	
Male	23
Female	21
Total	*44*
Children	
Male	28
Female	18
Total	*46*
Total Persons	*90*

Table 13 shows the types of informal resources which the individuals made use of in their lives. The most frequent type of informal resource contacted by the individuals was their extended family (N=22). Interestingly, the second most often used informal resource consists of various forms of recreational activities (N=10). Friends and ceremonials are utilized next (N=7 and N=6).

Table 13

Informal System Resources

	Number
Extended Family	22
Friends	7
Recreation	10
Ceremonials	6
Pets	1
TV	1

Table 14 indicates the major types of formal system organizations and resources contacted by the individuals assessed with the eco-map instrument. There were seven major formal systems contacted by the individuals including: religion, education, employment, social services, rehabilitation, medical, and legal systems. The most frequent type of formal system contacted was the religious system (N=14 [Christian - 10; Native American Church - 3; and Mormon - 1]). The second most contacted formal organization was educational in nature (N=11 with elementary and college indicated). The third most often contacted resource was employment, social service fourth, and rehabilitation fifth. Medical services was sixth and legal system seventh.

Table 14

Formal System Resources

	Number	Aggregate Number
Religion		
Christian	10	
Native American Church	3	14
Latter Day Saints	1	
Education		
Elementary	4	
High School College	2	
College	4	11
Other	1	
Employment Services	11	11
Social Services	9	9
Rehabilitation	7	7
Medical Services		
Hospital	6	6
Legal System		
Court	2	
Jail	1	3
Other		
Treatment	1	
Traditional Medicine Man	1	3
Independent Housing	1	

Table 15 is a summary of the total unit contacts with both informal and formal systems. The individuals made more use of formal systems (N = 65 or 58%) than informal systems (N = 47 or 42%).

Table 15

Types of Resources Profile

	Number
Informal	47
Formal	65
Total Unit Contact with Systems	*112*

Eco-map Case Composite

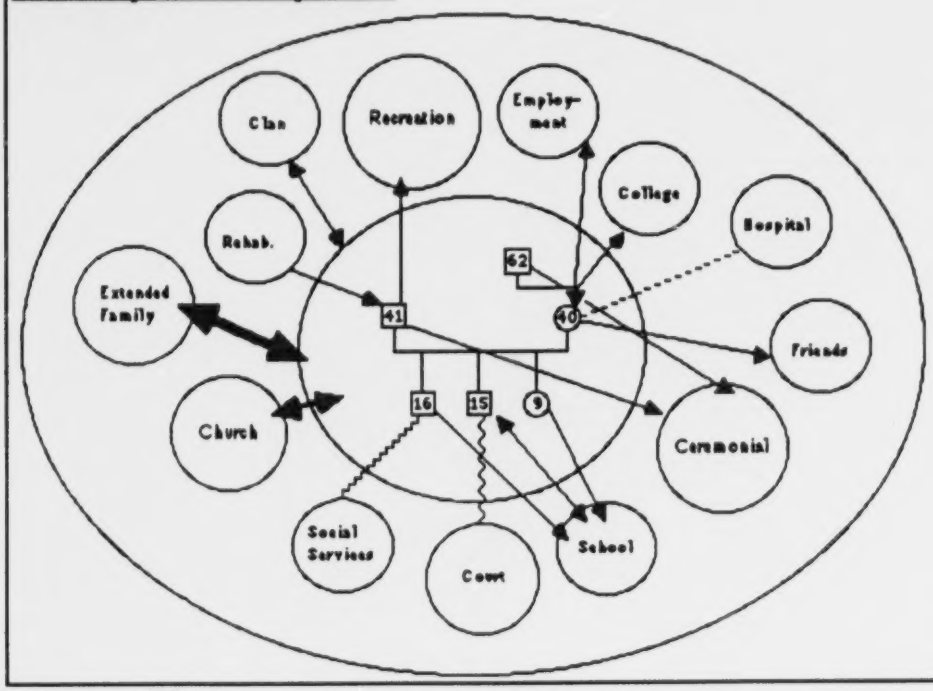
The following illustration is a case composite of the information gathered using the eco-map instrument. It illustrates the most common informal and formal services used by a hypothetical family system.

Narrative of Case Composite

This family consists of a grandfather (age 62) living with his daughter, age 40, who is married to her husband, age 41. They have three children, ages 16, 15, and 9. The 16- and 15-year olds are males and the nine-year old is a female. The major informal resources are the extended family and recreation (strong/positive relationships). Formal support systems include the church, employment, college, and school. Problem relationships exist between the mother and hospital, and the middle son and the court. Father is not employed but receiving services from rehabilitation. Mother is working and attending college part-time. Grandfather is actively involved with traditional ceremonies.

Figure 3

Case Composite Eco-map Profile



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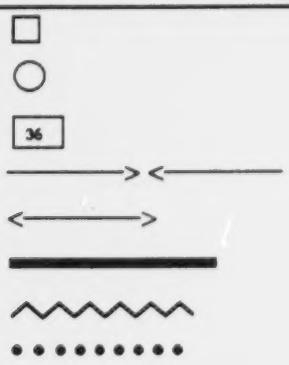

Male

Female

Age

Flow of Resources

Strong/positive relationship

Conflictual relationship

Distant relationship

Formative Evaluation Survey

At the end of August, 1990, it was apparent that the number of completed genograms and eco-maps received was not that of the modified design. In consultation with the Research Director, Dr. Martin, it was decided to develop a Formative Evaluation Survey and administer it with the counselors in order to:

1. Gather information from counselors on the process of participating in this research project.

2. Gather information about the pros and cons of the project's usefulness, and the effectiveness of using the genogram and eco-map with the VR client population.

The Process Evaluative Survey Form (See Appendix I) was administered by phone with six of the seven counselors. One counselor did not participate as her tribe did not want her to pursue this form of research after she received the training. A summary of results of the survey follows:

Genograms

Training.

1. Did the training prepare you to use the genogram in an effective manner?

Genogram Preparation (N=6)

Strongly Disagree	Disagree	Agree	Strongly Agree
		2	4

The majority of respondents agreed that the training prepared them to use the genogram.

2. In what way could the training on genograms have been improved?

- Do the training at a slower pace. More handouts of actual genograms.
- Perhaps more discussion regarding the use with Indian people and methods of overcoming reluctance to participate or sharing of information.
- Completing one or two than have a short meeting or have presenter visit the site.
- The training was very adequate.
- Useful instrument but time consuming; easy to learn.
- No changes.

Implementation of Instruments.

1. How many interviews did it take you to complete each genogram?

Number of interviews	Respondents
1	2
2	2

2. What was the average length in time to complete the genogram?

Time	Respondents
One Hour	2
One and half Hours	1
Two Hours	1

3. List the **Strengths** of using the genogram.

- Shows heredity characteristics, beliefs, disease.
- Uncovers a great deal about the family.
- You have all the family history outlined.
- Very informative and revealing to a client and counselor.
- Good for therapy utilization.
- Gives a whole history of the client.
- Provides a blueprint of the client.
- Client likes to see it as a family tree.
- Can see the family structure.

4. List the **Problems** of using the genogram.

- Actual construction of the genogram (crowded-writing all information gets messy).
- Using the symbols appropriately.

- Nature of relationships on the genogram makes it very hard to read and messy. Should be on a matrix only. Not a genogram.
- Time consuming; use for therapy only.
- Adding spouses was difficult; need some flexibility.

Genogram usefulness to VR counselor.

1. People from different professions are exploring the potential uses of the genogram. From your point of view as a vocational rehabilitation counselor, do you believe the inclusion of a family genogram assessment as part of your records would improve the care or treatment process you provide?

Be part of a Record	Respondents
Strongly agree	1
Agree	4
Strongly disagree	1

Comments:

Strengths:

- Could be very informative and revealing for most clients and counselors.
- Able to focus on specific areas where there maybe conflicts and problems with client and family.
- All information gathered is useful.
- Obtain in-depth information regarding an individual's perception of he or she in their extended family structure.
- Could be useful diagnostic tool.
- Less extensive; useful.

Weaknesses:

- Very time consuming, a lot of training and review is needed to use it effectively.
- Many people may refuse to participate; citing the information as irrelevant.
- Some information is not too pertinent.
- The process for obtaining this information would likely best be done by a vendor willing to administer the assessment tool on a fee for services basis.
- Time element.
- It is informative and interesting, but not vital in vocational rehabilitation counseling process.

Four out of the six counselors agree that the genogram is a useful assessment tool to include in the clients record. One out of the six strongly disagreed that it should be included. The strengths and weaknesses are stated in the comment section.

2. What new ideas or insights did you gain about the family through the use of the genogram when working with this tool?

- Family background is full of important knowledge and reveals a lot about a client.
- Developed a complete history that I did not have.
- Families are not willing to sign release forms concerning private information.
- New insights are gained; who is related to each other; family links.
- Learned a lot about people; learned about socio-cultural details; fascinating family details.

3. What unique cultural elements impact using these tools with American Indian families with regard to the genogram?

- Large extended families.
- Extended family connections as a resource.
- Brings up religion and moral issues, for example, the issue of divorce (three times); more difficult topic in an extensive Catholic community.
- Very complex systems; large extended families; more difficult to use; family didn't know dates; able to say terms like "old" but did not know specific dates; cross-cultural components were difficult in obtaining information.

4. What was your overall reaction to using the genogram?

Reaction to Genogram (N=6)

Strongly Dislike	Dislike	Like	Strongly Like
1	1	1	3

Four of the six counselors indicated a positive reaction to using the genogram. Two of the six had a negative overall reaction to using the genogram.

Comments:

- I enjoyed working with it. But the clients did not want to be revealed in a research paper.
- Very time consuming; better suited for therapy purposes.
- Not helpful for voc-rehab, may be for other professions such as social workers and family therapists.
- Didn't get an opportunity to actually utilize.

5. What additional supports, incentives, or help would you have liked to have had to conduct the interviews utilizing the genogram?

- It is very hard to find time to do the project. Work takes priority. Maybe paid weekend time.
- None.
- Release forms scared applicants away.
- Money.

This next section will discuss the results related to the eco-map instrumentation:

Eco-maps

Training.

1. Did the training prepare you to use the eco-map in an effective manner?

Eco-map Preparation (N=6)

Strongly Disagree	Disagree	Agree	Strongly Agree
		2	4

The majority of the respondents agreed that the training prepared them to use the eco-map.

2. In what ways could the training you received on eco-maps as an interviewer have been improved?

- Again, do the training at a slower pace. More actual eco-maps.
- Perhaps more discussion regarding the use with Indian people and methods of overcoming reluctance to participate or sharing of information.
- The training was very adequate.
- No change.

Implementation of Instrument.

1. How many interviews did it take you to complete each eco-map?

Number of interviews	Respondents
1	3
2	2

2. What was the average length in time to complete the eco-map?

Time	Respondents
Half hour	1
One hour	4

The genogram and eco-map took one to two interviews to complete the instruments. The genogram required a larger period of time to administer than the eco-map.

3. List the **Strengths** of using the eco-map.

- Can find out about outside support.
- Can find out why client is not relying on certain support systems.
- Very informative and revealing to a client and counselor.
- You have all the community contacts in front of you in an outline.
- Less time consuming.
- Instrument for gathering information.
- It is a blueprint of the system.
- It identifies services.
- See total network in peoples lives; more work; see pictures.

4. List the problems of using the eco-map.

- Actual construction of the eco-map.
- Using the symbols appropriately.

- Too time consuming.

Eco-map Usefulness to VR Counselors.

1. People from different professions are exploring the potential uses of the eco-map. From your point of view as a voc-rehab counselor, do you believe the inclusion of a family eco-map assessment as part of your resources would improve the care or treatment process you provide?

Be Part of Record	Respondents
Strongly Agree	1
Agree	4
Disagree	1

Comments:

Strengths:

- With the right client it could be very informative and revealing.
- Able to determine specific people who are supportive of client or their efforts.
- You have all the information at a glance.
- Learn about how a client engages or participates in various community services or activities.
- Identify community resources.

Weaknesses:

- May not be as revealing as the genogram.
- Lack of client participation/relevancy.

Five out of six counselors agree that the eco-map should be part of the clients record, one disagreed. Five out of eight comments indicated the strengths of the instrument.

2. What new ideas or insights do you gain about the family through the use of the eco-map when working with this tool?

- Support systems are important. Bad support systems could be very detrimental.
- Developed a social history.
- Families are not willing to sign release forms concerning private information.
- Shows strong supports in community; helps family see supports.

3. What unique cultural element impact using these tools with American Indian families with regard to this eco-map?

- Being unfamiliar with American Indian culture I think the genogram and eco-map impacts on the results of both the genogram and eco-map. By being unfamiliar with the culture one may not know appropriate responses to give information or may not know enough to expand on a certain topic or may expand on one that may not be relevant.
- Most of them had very few social contacts outside their immediate families.
- Extended family connections as a resource.
- Easier tool to use.

4. What was your overall reaction to using the eco-map?

Reaction to Eco-map (N=6)

Strongly Dislike	Dislike	Like	Strongly Like
	1	4	1

Five out of six indicated a positive reaction to using the eco-map. One of the six had a more negative overall reaction to using the eco-map.

Comments:

- Easier to use than the genogram but not as informative and pertinent.
- Easier to use; less time consuming; got to the point.

- Good tool.
- Could be useful for initial interviews for gathering information.
- Very good.
- Don't get an opportunity to actually utilize.

5. What additional supports, incentives, or help would you have liked to have had to conduct the interviews utilizing the eco-map?

- It is very hard to find time to do the project. Work takes priority. May be paid weekend time.
- Release forms scared applicants away.
- Money.

Use of Data in Rehabilitation Process.

1. Do you see these tools as providing useful information in the rehabilitation process?

Useful Information (N=6)

Strongly Disagree	Disagree	Agree	Strongly Agree
	2	2	2

Four out of the six agree these instruments providing useful information in the rehabilitation process; two disagree.

Comments regarding both instruments:

Strengths:

- Very informative and revealing.
- Able to obtain information from an initial interview and determine client and family relationships.
- You get all the information in one page.
- Useful tools for therapy types of services.
- Provides social history; makes more complete; see relationship to alcoholic; identify resources in community.

- Need to know people well; vocational rehabilitation process is short; genogram is too intense and requires too much time; the process needs a well developed relationship and high trust.

Weaknesses:

- Very time consuming, a lot of training and review is needed to use it effectively.
- Lengthy process-many people would refuse to participate and not relevant.
- This process is new and the clients are not used to answering that many direct questions at once.
- Time consuming for practical uses in any everyday's rehab counselor's job.
- None.
- Too personal questions; difficult to complete in cross-cultural (Anglo-American Indian) situation; counseling situation.

Preference of Instrument

1. In working with the clients, would you use both the genogram and/or the eco-map?

Yes 3

No 3

Half of the participants would use both the instruments and half would not.

2. If no, which one would you prefer to use and why?

Genogram:

- I would prefer this one.
- Prefer it because it gives an overview of social history.
- For therapy only.

Eco-map:

- I would use the eco-map if I felt it was pertinent. Eco-map could be very helpful in some situations, but I think the genogram could be used in almost every situation and be pertinent.
- The clients did not mind filling out one for the file but they were scared to have it sent to the college and be part of a research study.
- For information gathering only.
- Prefer the eco-map.

Both instruments:

- The information would be vital in determining a potential client's disabilities or areas of need, the only problem would be whether a client would actually participate and provide truthful answers. I would use both tools.
- Both, there is a lot of information in both.

It appears from the above data that the counselors would use the eco-map more frequently.

Client Reaction to the Instrumentation

2. Did either of these instruments bring up any adverse feelings for the client about their family background?

Adverse Feelings (N=6)

No	Yes	No Response
4	1	1

In general, four out of six counselors did not think the instruments brought up any adverse feelings for the client system.

Comments:

- No, some of them thought some of the events were funny.
- Client did not get too excited.
- Learned about their family and they got emotional.

Quality of Data Collection

1. Do you think it would be helpful to see the total "picture" better if you had a way to re-draw the information of your genogram or eco-map in a cleaner, more orderly way?

Re-draw Information (N-5)

Strongly Disagree	Disagree	Agree	Strongly Agree
		3	2

Comments:

- Perhaps some type of simple questionnaire could be developed which would encompass most of the significant information.
- Probably need artistic abilities; neat hand writing; would like a computer assisted training in using tools.

Five out of the six counselors think it would be helpful to have a mechanism to re-draw the original data gathered in the interview session.

Retention of Knowledge

1. You came to the NAU campus in March, 1990, for training on the tools and the actual collecting of the information was not due until the end of June. Was this a problem in retention of the information?

Problem in Retention (N=6)

No	Yes
2	4

Comments:

- Review in some form may have been helpful.
- Somewhat - had to review materials, as a refresher.
- Would prefer using it immediately after training.
- Had to refer to materials.

Four of the six counselors agreed that the time between training and data collection was too long. This is an indication of a need for more active on-site follow up by Principal Investigator.

Items of difficulty in project implementation from counselors point of view.

Items in Project Implementation	Responses (N=6)	
	Yes	No
1. Asking the client to participate in the project.	2	4
2. There was not enough incentive to participate for the client.	3	3
3. No incentive for your time: money, time, etc.	2	4
4. It was a new way to interview clients and you didn't want to try it with clients.	0	4
5. Too intensive questions to ask you clients.	2	4
6. Felt unprepared for the client's reaction.	0	6
7. Information gathered not relevant for rehabilitation planning.	4	2
8. Too time consuming activity.	4	2
9. Too little follow up.	2	4

2. What was the most difficult aspect of completing the assignment from the above list:

Item in Project Implementation	Responses (N=6)
1	0
2	2
3	1
4	0
5	1
6	0
7	1
8	1
9	0

Counselors general comments about the most difficult part of the project.

- Clients were uncomfortable about talking in depth about their family history.
- The tools were too intrusive and personal.
- Clients thought you wee asking too many questions.
- Learning new technology and terminology.
- Work load too high (n-2).
- It was a drastic change in standard assessment process
- What can I do with this new information?
- Clients did not want information to leave reservation.
- Too time consuming.
- Release forms were threatening.
- The client would come in from one particular problem and after doing the assessment with the tools all kinds of other problems were be identified and who will provide all the needed additional services.

- It digs up more problems and how can we handle them, for example, depression, martial problems, etc. – it adds to my workload which is already strained to the limits.

3. Is there anything else you want to say about the experience of using the family assessment tools in your practice?

- Several clients completed several maps but did not sign releases until a $10.00 incentive was offered.
- I'm saying that these assessment tools could better by used by a diagnostician and then the results be provided to the rehabilitation counselor to utilize with the person or family he/she is working with.
- Essential process; clients like talking about themselves; issue of divorce is sticky and depends on the individual who does the interview; it makes for a simulating conversation.
- I won't include it.

4. If you did not complete any of the genograms or eco-maps please discuss why not.

- The survey with use of information from our tribal membership was reviewed by our tribal council, after consideration of the request the council denied the request to conduct the survey. The Tribal Council did not see that this Survey would benefit the tribe directly.
- Applicants were reluctant to sign release of information to AIRRTC for research purposes. I probably would have been reluctant also.

Phase II

The second research question, "Can the genogram and eco-map be used to describe changes on the family system of American Indian VR clients who participate in the VR program?" cannot be answered as the counselors only collected one genogram and eco-map for the client at entry into the system, and no comparative data was collected at the exit interview. The decision for this change in

methodology was made primarily due to the counselors request regarding the process of completing the two genograms and eco-maps is not within the time frame of their client contact.

Discussion

The data from this research indicates that counselors can be effectively trained to use both the genogram and the eco-map. The counselors did use the instruments in working with some American Indian family systems. The data they collected using the genogram is primarily demographic in nature including: sex, numbers in household, marital status, ethnicity, educational status, religion, employment status, and some data on various medical and social problem areas. The counselors utilized the genogram to assess information related to their clients' familial characteristics. Table 5 indicates that the third generation, which includes the grandparents' subsystem, has the largest number of family members. By the next generation (fourth), the parental subsystem, the size of the family is decreasing in numbers. This reflects issues related to birth rate, infant mortality, and the reduction of a larger-sized family to a more nuclear family, as well as single parent households; these changes reflect socio-political-economic changes in American Indian lifestyles. It shows the trend from large traditional extended families to smaller more contemporary familial structures. In regard to counselors, it may mean that the larger the family, the more support and more opportunity to help with family issues; the increase of smaller family structures lessens this opportunity, and other, more formal structures, may become necessary for support. This trend is reflected in the data indicating the use of more formal networks as seen by data gathered with the eco-maps.

Table 6 reflects the changes in martial status within American Indian family units. The most frequent type of status is marriage, but the divorce rate is increasing and so is the practice of common-law marriages; these data indicate that

marriage is a viable option, but due to various economic and social pressures of today's society, divorce is a common pattern. Divorce occurs in 70% of first time marriages in contemporary society (McGoldrick, 1989); the American Indian societies are reflecting these patterns and changes as well. Counselors who work with American Indian clients may want to learn how to assess and apply these skills with step-parent family structures, or blended families, in order to work effectively with the changing American Indian family structure.

Table 8 reveals that the majority of American Indian family members assessed using the genogram are high school graduates. This educational achievement is important to tribally-based families. There is social status and prestige acquired by completing high school, as few American Indian individuals complete college. The attrition rate from college is 85-90%; therefore, a high school degree is a treasured and important achieved status. This trend is also linked to the few employment opportunities on the reservation. The counselor may want to encourage the client to obtain her or his educational degree. The genogram assessment revealed that religion is important (Table 9), from the more traditional Indian religions to identification with Christian-based institutions. This reflects the ongoing process of missionary efforts of various churches to gain more authority and control in previously traditional Native American religions based communities. This is a trend which has been active since the earliest time of American Indian - Anglo contact. In the family structure, each individual has her or his own choice as to which religion she or he will practice. Religion is an important area for the counselor to understand as it reveals the client's value system; the American Indian individual may be practicing two forms of religious systems, one, as influenced by the dominant society, perhaps Christian-based, and another, a more traditional form of Native American religious practice. This is where a genogram assessment can be important in gathering intergenerational familial history and background to see

when the dominant societal influences were initiated, and what the religious patterns are within a given family structure. This assessment would facilitate an understanding of family dynamics and how to utilize various change strategies in assisting the individual member with bi-cultural and identity issues.

Table 10 is related to the issues of employment within the client system. The data is limited because the resources of actual employment are limited in reservation and rural communities. The unemployment rate is huge and is estimated to be between 50% - 75% in many American Indian communities (Cornell, 1988, p. 149); underemployment is often an issue too. Table 11 refers to the various problem areas such as alcoholism and other medical problems. Alcoholism is the number one health problem among American Indians. It also is considered to be one of the top five causes of death of American Indians in today's society. The counselor can use the genogram to assess the intergenerational pattern of alcohol use by family members. There is much debate about whether alcohol is hereditary or genetic in native populations or is psycho-social-environmentally promoted. The counselor can see family trends and patterns in the use or abuse of alcohol, and provide appropriate services to assist the individual in coping with intra-family pressures around alcohol use. The genogram assessment tool can promote the client's understanding of the family as a system with regard to alcohol use and/or abuse, and lessen the shame of individual alcoholism behavior with a client by visual illustrations of the intergenerational pattern of alcohol use. Thus, this assessment tool can be a way to capture historical data about a health problem, and in a manner which can be shared with the client to facilitate change and treatment services.

The assessment tool furthers the importance of a family system and family therapeutic approach, and lessens the use of the medical-disease model of diagnosis and treatment. The genogram is a tool which can be used to assist the counselor in

gathering large, complex data about the client's family, and puts the data into a readable visual map to assist in treatment planning with the client. The Indian Child Welfare Act of 1978 (P. L. 95-608) is a federal law designed to promote the best interests of American Indian families by protecting them as national resources for communities. American Indian families have been systematically destroyed for many years by active and intrusive federal and state policies which have disrupted and broken down their tribal structures. The genogram can reflect over a period of time, the various changes the American Indian families have made in order to accommodate, adjust, or separate themselves from these onslaughts. The purpose of the Indian Child Welfare Act is to assist tribal communities to restore the family structure by keeping children within the tribal community. The genogram can identify which children have been placed away from the community, and help members in the family to understand these patterns of social change. The Act promotes understanding the total American Indian family structure, the genogram is an instrument to facilitate this understanding and adds to the opportunity to empower individuals to keep their tribal communities strong, visible, and thriving.

The counselors in this study did not collect in-depth information about the family systems. For example, information related to the intensity of a relationship (close, distant, or estranged) was not obtained. Therefore, the counselors have only a beginning understanding of the usefulness of the genogram. The counselors could make more comprehensive use of the genogram completing another genogram at the end of the treatment service period.

The eco-map identifies the various resources in the family structure. These resources can be placed on a support continuum as either formal or informal in nature. The formal resources are generally social and economic institutions which are part of society's way of assisting people. For example, education, employment, social welfare, rehabilitation, medical, and legal systems are

considered formal institutions. On the other hand, informal systems may include these resources which are not linked to formal social and economic structures. They may be more spontaneous in nature and develop without professional intervention (Pancoast & Collins, 1987, p. 180). For example, informal resources may include: nuclear family, extended family members, (grandparents, sibling, aunts, uncles, cousins), clan members, godparents, and friends. The counselors utilized the eco-map instrument to gather information related to these factors with American Indian families. Table 12 reveals the family composition and indicates that families are important, and children are important within these structures. Table 13 shows the informal systems available for supporting the family subsystem. Table 12 and 13 indicates that the extended family is a key resource in the support system; next is recreational activities, friends, and ceremonies. Again, the literature describing the American Indian tribal systems reveals the differences between American Indian communities and the dominant society is the definition of family. The tribal based system maintains the significance and importance of the extended family as a vital structure; whereas, the contemporary society is developing the single parent household as a key feature. The counselor can use this data to support her or his work with the client system by teaching and advocating that the client reach out to the informal system for assistance. Also, the counselor can support community efforts to build, support, strengthen, and empower the extended family structure. The counselor may want to learn skills related to working with tribal networks as indicated in Attneave's article entitle "Social Networks as a Unit of Intervention" (Attneave, 1976). She states that "the therapists role is often seen as defining the sources of stress within or around the family in terms of concrete problems and human needs, and mobilizing the network social resources and support to solve the problem and meet the varied needs.

Emphasis is on restoring control of function to the natural system rather than a professional's assuming complete responsibility" (Attneave, 1976, pp. 220-221).

Table 14 reveals data from the eco-maps related to the formal resources. The most frequently mentioned formal resource is religion. The data shows the family is accessing more non-traditional forms (Christian, Mormon, Pentecostal) of religion as opposed to Indian oriented traditional forms, including Native religious practices. This information is in keeping with the literature of the numerous years of influence the Christian churches have had within tribal communities. The counselor can link the client system with available religious institutions as a resource option, if needed. The next formal resources are education, employment, social service, rehabilitation, medical, and legal resources. It is interesting that the first three resources (religion, education, employment) are more related to personal growth and development areas for the individual. Whereas, the next, four (social service, rehabilitation, medical, and legal) are more reflective of major societal institutions with a complex history of referral contact, and help seeking phenomenon for the client system. The American Indian individual within a family structure will make use of the formal structures as well as the informal structures. The counselor needs to have the various resources available to the client system and assist with linking the client with the resources and follow up. Some of the formal systems may include: self-help groups, para-professionals, and expert human service professionals (Bane, Filip, & Kimboko, 1984.)

The counselors stated in the evaluation form and during phone calls that they felt more comfortable using the eco-map as an instrument. The Principal Investigator agrees with this evaluation as it is an instrument which asks the client system for less sensitive external familial information, whereas, the genogram assesses information about intra-inter familial information. Tribal cultural values such as autonomy and privacy prohibit the open discussion of relationships;

intimate personal issues are not discussed as openly as within the dominant society, particularly in cross-cultural counseling situations. American Indian families are protective against outside forms of intervention, particularly if they include intrusive, speedy techniques. The genogram is an instrument which can be used with many cultures, but one must have a relationship based on trust, and perhaps developed over time, in order for one to feel comfortable asking about interfamilial, social histories, and problem areas.

In general, the counselors minimally made use of both the genogram and eco-map assessment instruments with their client population. The primary reasons given for this low participation was that the instruments required too much time to be completed, the instruments were seen as new and unfamiliar by the counselor, they required too much intense questioning prior to developing a close client-counselor relationship, data gathered was seen as not relevant to the vocational rehabilitation process, and problems which were identified needed more intense services than the system could assist with at this given point in time.

Conclusions

This research project was an effort to train VR counselors in the use of two assessment instruments to gather information on the familial and social environmental context of the individual. There is federal impetus to use these instruments with American Indian family systems as the American Indian family is an initial resource to the American Indian individual within urban and rural contexts. The "family" is defined broadly in American Indian culture and society, and includes extended family, kin, clan, cousins, and non-blood social kinship units. Mechanisms are necessary to assess and evaluate these complex social networks so human service professions can work effectively with these systems, and understand these relationships and transactions which offer potential support and resource.

The transfer of innovative approaches which allow for the assessment of the relationship, family, social network and environment was met with varying degrees of enthusiasm and participation by the counselors involved in this project. In general, the state VR counselors (four out of four) choose to participate in the implementation of the assessment tools with their client population; only two out of three of the tribal (Section 130) projects participated.

The counselors differentially decided to use the eco-map more often in working with clients than the genogram assessment tool. It can be stated that overall there was minimal use of either assessment tool. Some of the rationale was that the genogram took too much time, and there was not enough incentive for the counselor to utilize it with the client system. Other reasons stated were that the genogram requires too much personal information to be revealed in an interview early in the VR counseling process and prior to establishing a closer relationship between the client and counselor. Additionally, cross-cultural issues were involved for some of the counselors. The eco-map, on the other hand, was completed with more clients; counselors stated that, as an instrument, it was easier to use as it required less sensitive personal data to be revealed in an intake interview. The project's goal was to train counselors to use these tools so the entire American Indian familial social network and family personal relationship could be assessed in order to make these valuable, rich, diverse, informal, and natural networks visible to the individual, family, and counselor so each unit could make them available for potential resource in a given situation. An outcome of making these resources visible and accessible to the clients' life is to build upon the relationships, encourage partnerships and collaboration between social networks, and strengthen and empower the total extended family system for the tribal individual.

These family, and social networks are significant resources for prevention, and promoting cultural relevant networks for the counselor and the client system.

Instead of one person working with one client, these assessment tools enlarge the social fabric to include multiple potential helping units. This change of working from the individual perspective to multi-family units requires an ideological shift from a medical individual focused model to a system focused empowerment based model. This shift in ideology of using new assessment models can be stress-producing, and may involve resistance to change. The project had some participation in using new ideas in assessment application and also some counselors decided not to apply these ideas and concepts with their client population. It was the role of the Principal Investigator to teach, advocate, and model the successful implementation of these instruments; the there was some success although it was limited success. This project can then be seen as a pilot test of new assessment models with VR counselors and client systems.

Recommendations

1. The project indicates that counselors can be trained to understand and use the genogram and eco-map with American Indian client systems; thus, the transfer of knowledge about new assessment models can be successful with the VR counselor. The recommendation is that the theory and application about these family assessment models could be transferred within this service delivery system.

2. The ongoing application of these particular family assessment models, the genogram and eco-map, within the rehabilitation service system has to be addressed in two ways. First, the genogram, which requires the counselor to ask personal questions about their family at the earliest stage of counselor-client relationship building process may be too intrusive of an instrument of use with American Indian family systems. However, after a trusting counselor-client relationship has been established, then this type of assessment tool may be used to gather additional family information. The second instrument, the eco-map, assesses the external resources which the client system interacts with on a general basis. The types of

questions which the client has to address are not as personal in nature, and have more to do with the external environment, such as formal and informal resources. The recommendation is that the counselor be taught about each of these instruments; the eco-map should be administered at the beginning stage of the rehabilitation process, with the genogram being administered later in the relationship when more trust is developed between the counselor and the client.

3. When the training is conducted, the trainer should provide more information on social network theory; its usefulness to the client population and the service provider should be emphasized. Also, one needs to link the application of the two assessment tools with the federal mandates which guide practice of the VR counselor. For example, the issues of the definition of family and how this is significantly different in the American Indian culture should be addressed. Using these two family assessment tools can actually provide additional family resources to the client. It broadens the resources for the service provider as well, by extending the service provider knowledge of the client's own formal and informal resources, thus adding to the counselor's pool of resources.

4. The next research project should separate the counselors into two major types: state and tribal programs as each required different types of research permission with their populations. For example, the tribal programs requested that AIRRTC contact the tribal council to gain permission to conduct this research. Thus, two tribes decided not to continue with the research project after their tribal councils decided that this type of research was not relevant to their tribal communities. However, the two tribal counselors did acquire knowledge about the assessment instruments in training phase.

5. The Principal Investigator should make on-site visits within one month after the training, and do more follow-up in person each month thereafter. In this way, the

retention of knowledge, and assistance with the data gathering, can be monitored more regularly.

6. Whenever possible, counselors should have access to computerized genogram analysis software in order to assist them in the illustration and update of the genogram with the client population.

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Appendices

Appendix A

Letter to Agencies

American Indian Rehabilitation Research and Training Center

October 5, 1989

Mr. James B. Griffith
Program Administrator
Department of Economic Security
Rehabilitation Services Administration
1300 W. Washington, Room 101
Phoenix, AZ 85007

Dear Mr. Griffith:

The American Indian Rehabilitation Research and Training Center at Northern Arizona University has been funded to provide research and training on issues related to the rehabilitation of Native Americans with disabilities. The purpose of this letter is to introduce a new research project which is being initiated at the Center as of September 26, 1989.

The project's title is *Utilization of Genograms and Ecomaps to Assess American Indian Families Who Have a Member with a Disability (Making Visible the Invisible).* The project Research Associate is myself. I have an MSW in social work and am from the Navajo Nation. I have worked in the field of social welfare with American Indians peoples in the southwest for about 16 years. I am looking forward to the implementation of this project as I believe it will provide concrete and tangible resources to the client population and counselors assisting with their change efforts. Counselors will learn about two family assessment tools which can be applied in many other situations. This learning will provide counselors with ideas about family and community factors central to the rehabilitative process.

The project will investigate the utility of the use of two family assessment tools, the ecomap and the genogram, when working with American Indians with disabilities referred for rehabilitation services. The eco-map is an assessment tool which assists the counselor and the client system to evaluate existing family and community resources in a specific targeted family system. The genogram assesses the intergenerational familial system and provides information about these relationships to the family and counselor. These two assessment tools have been used by family therapists in working with families during the last five to seven years. These tools will also describe changes in the family system after rehabilitation services have been given by evaluating information in the particular client's genogram and ecomap at the beginning and end of the service.

I would like to ask for you permission and authorization to work with two counselors from your program. The counselors would have to be working with American Indian clients. One of the major immediate concrete outcomes for your counselors is to receive training on the use of these two assessment tools at no cost to your program. After the identified counselors receive the specific training on the tools then it would be part of the project for the counselors to use these two assessment tools in their daily work with five clients over a period of time. So there is an immediate return of the newly acquired knowledge base to your client population. Training will be two days and will be conducted at NAU and sponsored by the Center shortly after the beginning of the New Year. The Center will provide instructions regarding the implementation of the genogram and ecomap in an on going process throughout the project's lifespan.

Institute for Human Development ◆ Northern Arizona University
P.O. Box 5630 ◆ Flagstaff, Arizona 86011-5630 ◆ (602) 523-4791

Enclosed please find more detailed description of the project and the various project timelines. Of course, with any project there will be modifications during the process.

If you agree with the goals and objectives of the project, I am hopeful that you will assist me by calling me and discussing potential counselors who might be able to assist with the project in the upcoming months. I would like to talk with you about two names of counselors whom you think would like to participate in this project. At that time, I would like to talk to you about other details such as: project activities, client confidentiality, informed consent issues, agency clearance, and any other agency specific requirements you believe to be necessary. The project is strictly voluntary on your part and I would like to make the process as simple and easy as possible.

I was really glad to meet you at the Denver conference and look forward to our continued working relationship on this project. If you have any questions about this project please contact me at the address provided or call me at (602) 523-2128 or 773-0696 (leave message). I have a faculty appointment at the Department of Sociology, Social Work, Criminal Justice so if necessary you can contact me there as well.

I will be following up this letter with a call in the next month to get your input on this project.

Sincerely,

Charlotte Goodluck

Charlotte Goodluck, MSW
Research Associate

cc: Dr. William Martin

Appendix B

Letter to Trainees

American Indian Rehabilitation Research and Training Center

Febraury 7. 1990

Dear .

Training for the "Genogram/Ecomap Family Assessment Project" will be conducted on March 1 and 2. 1990. Training will begin at 9 am each day. Site of the training will be the University Union on the campus of NAU.

Expenses for your travel. lodging. and per diem will be provided by the American Indian Rehabilitation Research and Training Center (AIRRTC). Libby Reeg of the AIRRTC will assist you with your travel and lodging arrangements. You can reach her at (602) 523-4791.

I look forward to meeting you and working with you. Thank you for your cooperation.

Sincerely.

Charlotte Goodluck
Research Associate

Institute for Human Development ✣ Northern Arizona University
P. O. Box 5630 ✣ Flagstaff, Arizona 86011-5630 ✣ (602) 523-4791

Appendix C

Memo for Pilot Test

American Indian Rehabilitation Research and Training Center

M E M O R A N D U M

TO: IHD Staff

FROM: Charlotte Goodluck

RE: Genogram and Ecomap In-Service Training

DATE: November 27, 1989

I am in the process of constructing interviewing instruments using the genogram and ecomaps for my research project. The in-service training will provide you with information on using these family assessment tools and provide me with feedback on the pilot interviewing instruments.

If you have any questions, please contact me at 523-1306. Thank you for your cooperation.

Training Schedule is as follows:

Genograms - December 5 from 1:00 - 3:00

Ecomaps - December 4 from 3:00 - 5:00

Training will be held in large conference room at IHD. Sign-up sheets will be posted on the door (Room 111).

Institute for Human Development ❖ Northern Arizona University
P.O. Box 5630 ❖ Flagstaff, Arizona 86011-5630 ❖ (602) 523-4791

MAKING VISIBLE THE INVISIBLE

Appendix D

Workshop Evaluations

GENOGRAM PILOT TRAINING

(N = 2)

			1 2 3 4 5 *Poor Excellent*
			M
1.	**Presentation**		
	a.	Information on genograms	4.5
	b.	Instruction on genograms	4.5
	c.	Roleplay/demonstration	4.5
	d.	Curriculum materials	4.0

2. **Comments on the workshop in general.**
   - Very good - was interested in relationship between people, as well as characteristics of people in family.
   - Good introduction to genograms.
3. **Suggestions for preparing future workshops.**
4. **Did you learn a new technique? If so, would you make any changes for the next training? If not, please discuss why not.**
   - Did you learn a new technique? Yes.
   - Yes, was aware of histogram and this goes into more detail on relationships, excellent analysis between generations - to see if these are patterns evolving.
5. **Strong points:**
   - Using one person to demonstrate their own genogram.
6. **Weak points:**
   - This will be difficult to use with a family unless a long standing relationship has been established.

ECO-MAP PILOT TRAINING

(N = 2)

			1 2 3 4 5 *Poor* *Excellent* M
1.	**Presentation**		
	a.	Information on eco-maps	4.0
	b.	Instruction on eco-maps	4.0
	c.	Roleplay/demonstration	4.0
	d.	Curriculum materials	4.0

2. **Comments on the workshop in general.**

   - Good--it helps to have had the genograms workshop before this one.

3. **Suggestions for preparing future workshops.**

   - Could you have a genogram within the eco-map to show whole story?

4. **Did you learn a new technique? If so, would you make any changes for the next training? If not, please discuss why not.**

   - Yes, more information about how to represent relationships visually.

5. **Strong points:**

   - Applicability to many cultures an circumstances.
   - Good to show relationships between outside influence and the family.

6. **Weak points:**

   No Comments

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Appendix E

Counselor Information Characteristics

Counselor Information

Age	*Sex*	*State/130*	*Ethnic/Tribal Affliation*	*Langauges Spoken*	*Education Degree*	*Years in Rehab*	*Current Job Title*
45	M	AZ/ ST	Yaqui	English Spanish	BSW Social Work	3 years	Native American Specialist III
40	M	MT/ 130	Shoshone/Bannock (3/4) English/French	English little German little Shoshone & Bannock	Undergraduate credits, about 2 years until Bachelors	18 months 13 years in Law	Voc. Reh. Counselor
41	M	NM/ ST	Hispanic	Spanish English	Bachelors in Education and Psychology	14 years	Vocational Rehabilitation Counselor III
25	F	NM/ ST	Caucasian	English (little Sign Lang.)	Bachelors/Master - Rehab Psychology	1 1/2 years	Voc. Reh. Counselor II
38	F	CO/ 130	Southern Ute	English	Lack 2 semester for BA. Certificate in Indian Social Work	3 years	Voc. Reh. Counselor II
49	M	CO/ 130	Hispanic	Spanish English	BA Education History-Major/ Math-Minor	22 years	Voc. Reh. Counselor II
35	F	AZ/ ST	Irish/German American	English American Sign Language	Master Education in Guidance and Counseling; BA in Social Work	1 year 5 months/ 13 years work with disabilities	Voc. Reh. Service Specialist III

Appendix F

Certificate of Completion

Northern Arizona University
American Indian Rehabilitation
Research and Training Center

Certificate of Completion

MAKING VISIBLE INVISIBLE

has completed training in the use of Genograms and Eco-maps (six hours for each assessment tool) for assessing Native American families who have a member with a disability.

Training was conducted on March 1 & 2, 1990 in Flagstaff, Arizona.

Charlotte Goodluck, MSW
Research Associate

William E. Martin, Jr., Ed.D.
Director of Research

Marilyn J. Johnson, Ph.D.
Director

Appendix G

Letter for Permission

March 21, 1990

Gilbert Teton
Tribal Chairman
Shoshone-Bannock Tribes
P. O. Box 306
Fort Hall, ID 83203

Dear Chairman Teton,

The American Indian Rehabilitation Research and Training Center (AIRRTC) at Northern Arizona University (Flagstaff) conducts research and training activities on issues regarding Indian people with disabilities. Thus, our mission parallels the purpose of the tribal vocational rehabilitation programs such as the Shoshone-Bannock Vocational Rehabilitation located on your reservation and directed by Linda Ellsworth.

The interaction between the AIRRTC and the Shoshone-Bannock has been one in which our collaborative efforts will be beneficial to Indian people with disabilities. One of the Center's research projects, of which Ms. Charlotte Goodluck is the Research Associate, is focused on the development and use of two strategies which we believe will be useful to the vocational rehabilitation counselors in working with persons with disabilities. These two strategies are genograms and eco-maps (see project description).

In order to determine if these strategies will indeed be useful for the broad group of vocational rehabilitation programs, we requested that a group of seven vocational rehabilitation counselors participate in training which was recently held in Flagstaff (see training agenda). These counselors provided input and feedback on the training. The feedback from counselors indicated that the training was well organized and that the potential for these strategies to be used by the vocational rehabilitation counselors was practical and would enhance the present level of skills in working with persons with disabilities.

Given this first level of feedback, we are now prepared to collect information on the practical use of these strategies by the vocational rehabilitation counselors in their work with persons who are disabled. I am requesting your approval for the counselor Blaine Edmo to conduct these strategies with five (5) to ten (10) individuals in the Shoshone-Bannock service area. Upon completion of the genogram and eco-map

interviews. the interview information would be returned to the AIRRTC along with the input and feedback from the counselor. Names of the persons interviewed will be deleted from the forms before they are returned to the Center. Be assured that the Center will take measures to ensure the confidentiality of the person interviewed using the genogram and eco-map (see attached Informed Consent Form).

Information from these diagrams can be used by the vocational rehabilitation counselor to identify the familial or community support system and thereby help to make appropriate and effective decisions regarding the person with a disability. Attached are examples of the genograms and eco-maps. The information condensed into the diagram can, of course, also be described through a written report which consumes an extensive amount of time. Thus, the VR counselor can utilize their time with the client and family with greater efficiency through the use of the genogram and eco-map.

I thank you for your consideration of our request and look forward to hearing from you. Should you have any further questions, please don't hesitate to call me or Dr. William Martin at (602) 523-4791.

Sincerely,

Marilyn J. Johnson, Ph.D.
Director

William E. Martin, Jr., Ed.D.
Director of Research

cc: Linda Ellsworth

Enclosures:
AIRRTC Brochure
Agenda of Training
Informed Consent Form
Project Description
Genogram & Eco-Map examples

March 21, 1990

Leonard C. Burch
Tribal Chairman
Southern Ute Indian Tribe
P. O. Box 737
Ignacio, CO 81137

Dear Chairman Burch,

The American Indian Rehabilitation Research and Training Center (AIRRTC) at Northern Arizona University (Flagstaff) conducts research and training activities on issues regarding Indian people with disabilities. Thus, our mission parallels the purpose of the tribal vocational rehabilitation programs such as the Tribal Consortium/Southern Ute and Ute Mountain Tribes located on your reservation and directed by Gerald Howe.

The interaction between the AIRRTC and the Southern Ute Tribe has been one in which our collaborative efforts will be beneficial to Indian people with disabilities. One of the Center's research projects, of which Ms. Charlotte Goodluck is the Research Associate, is focused on the development and use of two strategies which we believe will be useful to the vocational rehabilitation counselors in working with persons with disabilities. These two strategies are genograms and eco-maps (see project description).

In order to determine if these strategies will indeed be useful for the broad group of vocational rehabilitation programs, we requested that a group of seven vocational rehabilitation counselors participate in training which was recently held in Flagstaff (see training agenda). These counselors provided input and feedback on the training. The feedback from counselors indicated that the training was well organized and that the potential for these strategies to be used by the vocational rehabilitation counselors was practical and would enhance the present level of skills in working with persons with disabilities.

Given this first level of feedback, we are now prepared to collect information on the practical use of these strategies by the vocational rehabilitation counselors in their work with persons who are disabled. I am requesting your approval for the counselor Cideahzah Pinnecoose to conduct these strategies with five (5) to ten (10) individuals in the Southern Ute service area. Upon completion of the genogram and eco-

map interviews. the interview information would be returned to the AIRRTC along with the input and feedback from the counselor. Names of the persons interviewed will be deleted from the forms before they are returned to the Center. Be assured that the Center will take measures to ensure the confidentiality of the person interviewed using the genogram and eco-map (see attached Informed Consent Form).

Information from these diagrams can be used by the vocational rehabilitation counselor to identify the familial or community support system and thereby help to make appropriate and effective decisions regarding the person with a disability. Attached are examples of the genograms and eco-maps. The information condensed into the diagram can, of course, also be described through a written report which consumes an extensive amount of time. Thus, the VR counselor can utilize their time with the client and family with greater efficiency through the use of the genogram and eco-map.

I thank you for your consideration of our request and look forward to hearing from you. Should you have any further questions, please don't hesitate to call me or Dr. William Martin at (602) 523-4791.

Sincerely,

Marilyn J. Johnson, Ph.D.
Director

William E. Martin, Jr., Ed.D.
Director of Research

cc: Gerald Howe

Enclosures:
- AIRRTC Brochure
- Agenda of Training
- Informed Consent Form
- Project Description
- Genogram & Eco-Map examples

March 21, 1990

Judy Knight
Tribal Chairwoman
Ute Mountain Tribe
General Delivery
Towaoc, CO 81334

Dear Chairwoman Knight,

The American Indian Rehabilitation Research and Training Center (AIRRTC) at Northern Arizona University (Flagstaff) conducts research and training activities on issues regarding Indian people with disabilities. Thus, our mission parallels the purpose of the tribal vocational rehabilitation programs such as the Tribal Consortium/Southern Ute and Ute Mountain Tribes located on your reservation and directed by Gerald Howe.

The interaction between the AIRRTC and the Ute Mountain Tribe has been one in which our collaborative efforts will be beneficial to Indian people with disabilities. One of the Center's research projects, of which Ms. Charlotte Goodluck is the Research Associate, is focused on the development and use of two strategies which we believe will be useful to the vocational rehabilitation counselors in working with persons with disabilities. These two strategies are genograms and eco-maps (see project description).

In order to determine if these strategies will indeed be useful for the broad group of vocational rehabilitation programs, we requested that a group of seven vocational rehabilitation counselors participate in training which was recently held in Flagstaff (see training agenda). These counselors provided input and feedback on the training. The feedback from counselors indicated that the training was well organized and that the potential for these strategies to be used by the vocational rehabilitation counselors was practical and would enhance the present level of skills in working with persons with disabilities.

Given this first level of feedback, we are now prepared to collect information on the practical use of these strategies by the vocational rehabilitation counselors in their work with persons who are disabled. I am requesting your approval for the counselor John Velasquez to conduct these strategies with five (5) to ten (10) individuals in the Ute Mountain service area. Upon completion of the genogram and eco-map interviews,

the interview information would be returned to the AIRRTC along with the input and feedback from the counselor. Names of the persons interviewed will be deleted from the forms before they are returned to the Center. Be assured that the Center will take measures to ensure the confidentiality of the person interviewed using the genogram and eco-map (see attached Informed Consent Form).

Information from these diagrams can be used by the vocational rehabilitation counselor to identify the familial or community support system and thereby help to make appropriate and effective decisions regarding the person with a disability. Attached are examples of the genograms and eco-maps. The information condensed into the diagram can, of course, also be described through a written report which consumes an extensive amount of time. Thus, the VR counselor can utilize their time with the client and family with greater efficiency through the use of the genogram and eco-map.

I thank you for your consideration of our request and look forward to hearing from you. Should you have any further questions, please don't hesitate to call me or Dr. William Martin at (602) 523-4791.

Sincerely,

Marilyn J. Johnson, Ph.D.
Director

William E. Martin, Jr., Ed.D.
Director of Research

cc: Gerald Howe

Enclosures:
- AIRRTC Brochure
- Agenda of Training
- Informed Consent Form
- Project Description
- Genogram & Eco-Map examples

Appendix H

Release of Information Forms

Consent for Release of Information
to the Division of Vocational Rehabilitation

I hereby authorize the Rehabilitation Counselor to release the completed Interview Form that was conducted by _____ during an interview with me on _____ to authorized representatives of the American Indian Rehabilitation Research and Training Center (AIRRTC). The purpose of the release of the completed Interview Form is for me to be a participant of the Research Project.

The completed Interview Form, upon written consent, will be sent to Ms. Charlotte Goodluck who is the AIRRTC coordinator of this research project.

The Interview Form information will be used by the AIRRTC for a time period not to exceed 15 month following the date of my signature on the Consent for Release of Information. This Consent for Release of Information can be revoked by me at any time by writing a letter of revocation to the AIRRTC. I understand that this information will not be further released without my written consent, except by court order.

I understand that I can receive answers to relevant questions at any point. I also understand that the interviewer will provide me with information and ask the interview questions in my native language at any time upon my request.

I have read the Project Research description and the conditions of the Consent for Release of Information have been explained to me by the Interviewer and I understand them.

_____ _____
Interviewee's Signature Date

_____ _____
Signature of Parent, Guardian, or Witness Date

I wish to have the interview conducted in my native language _____ Yes
_____ No

Informed Consent Form
for use of the
Interview Information for Research Purposes

I hereby authorize representatives from the American Indian Rehabilitation Research and Training Center (AIRRTC) to use the information on the Interview Form that was conducted by _____ during an interview with me on _____ for research purposes.

No names or other personally identifying information will be used in the analysis or reporting of the data. I can withdraw my participation in this project at any time by writing to the Research Associate, Charlotte Goodluck at AIRRTC.

I understand that the Genograms/Ecomaps will be only handled by the AIRRTC in an area with restricted access to the information by the authorized representatives of the respective agencies.

I have read the Research description and the conditions for the use of the information on the Interview Form have been explained to me by the Rehabilitation Counselor and I understand them.

_____ _____
Interviewee's Signature Date

_____ _____
Signature of Parent, Guardian, or Witness Date

_____ _____
Signature of Rehabilitation Counselor Date

Appendix I

Response from Tribal Council

The SHOSHONE-BANNOCK TRIBES

FORT HALL INDIAN RESERVATION
PHONE (208) 238-3916

TRIBAL VOCATIONAL REHABILITATION
P. O. BOX 306
FORT HALL, IDAHO 83203

September 17, 1990

Ms. Charolette Goodluck
Research Associate
American Indian Rehabilitation Research & Training Center
P.O. Box 5630
Northern Arizona University
Flagstaff, Arizona 86011

Subject: Response to Research on Genograms and Ecomaps

Dear Ms. Goodluck:

Enclosed I have submitted the response to the research on the Genograms and Ecomaps that was sent to our offices on August 15, 1990. Please pardon the delay, as we have been very busy with getting clients enrolled for school.

I regret that our Tribes would not allow our program to participate in the research; but, the Tribal Council apparently felt that the information obtained from the research would not directly benefit the Shoshone Bannock Tribes.

Thank you for the training offered; perhaps our program may participate further in the future.

Respectfully;

Blaine Edmo, Vocational Rehabilitation Counselor

BJE/be
cc: file
Enclosures

Appendix J

Process Evaluative Survey Form

Process Evaluation Survey

Counselor's Name: _____

Date of Interview: _____

Starting Time: _____

Discuss Purpose of Interview:

1. Gather information from counselor on the process of participating in this research project.

2. Gather specific information about pro's and con's of the project's usefulness and effectiveness of using the genogram and ecomap with their client population.

Survey Instrument

1. Did the training prepare you to use the genogram in an effective manner?

1	2	3	4
(strongly agree)	(agree)	(disagree)	(strongly disagree)

2. In what ways could the training you received as an interviewer have been improved?

_____

_____

_____

3. Did the training prepare you to use the ecomap in an effective manner?

1	2	3	4
(strongly agree)	(agree)	(disagree)	(strongly disagree)

4. In what ways could the training you received as an interviewer have been improved?

_____

_____

_____

5. You came to the NAU campus in March for training on the tools and the actual collecting of the information was not due until the end of June. Was this a problem in retention of the information?

Yes No

Comments:

_____

_____

_____

6. Part a: Were any of the following items difficult to complete of this assignment? *I will list items and you respond with yes or no.*

1. asking the client to participate in the project	Yes	No
2. there was not enough incentive to participate for the client	Yes	No
3. not incentive for your time (money, time, etc)	Yes	No
4. it was a new way to interview clients and you didn't want to try it with clients	Yes	No
5. too intensive questions to ask your clients	Yes	No
6. felt unprepared for the client's reaction	Yes	No
7. information gathered not relevant for rehab planning	Yes	No
8. too time consuming activity	Yes	No
9. too little follow up	Yes	No

Part b: What was the most difficult aspect of completing the assignment from the above list: Number _____

7. Are there any items which you believe could be removed from or added to the interview instrument? *I will state some of the items*:

Genogram

Family structure:		
Family composition	Yes	No
Number of individuals in family	Yes	No
Demographic information:		
Date of birth	Yes	No
Marriage date	Yes	No
Number of previous marriages	Yes	No
Separations	Yes	No
Divorces	Yes	No
Children:		
Number of children	Yes	No
Sex of child	Yes	No
Age of child	Yes	No
Level of education	Yes	No
Type of education	Yes	No
Occupation status	Yes	No
Intergenerational information:		
Siblings	Yes	No
Parents	Yes	No
Grandparents	Yes	No
Ethnicity	Yes	No
Languages spoken	Yes	No
Religious affiliation	Yes	No
Medical problems	Yes	No
Behavioral problems	Yes	No
Emotional problems	Yes	No
Chemical dependency	Yes	No

Rate the Nature of the relationship between the family members:

Close	Yes	No
Distant	Yes	No
Conflict	Yes	No
Cut-off	Yes	No

What other items would you feel comfortable to ask about using the genogram?

_____

_____

_____

Ecomap

Family household composition:

Number of people in household	Yes	No
Age of each member	Yes	No
Type of membership	Yes	No

Support systems in environment:

Extended family	Yes	No
Recreation	Yes	No
Friends	Yes	No
School	Yes	No
Religion	Yes	No
Health care	Yes	No
Work	Yes	No
Rehabilitation	Yes	No
Social services	Yes	No

Rate the relationship between each member and the support system:

Close	Yes	No
Distant	Yes	No
Conflict	Yes	No
Cut-off	Yes	No

What other items would you feel comfortable asking the client about using the ecomap?

_____

_____

8. What was your overall reaction to using the genogram?

1	2	3	4
(strongly agree)	(agree)	(disagree)	(strongly disagree)

Comments:

_____

_____

9. What was your overall reaction to using the ecomap?

1	2	3	4
(strongly agree)	(agree)	(disagree)	(strongly disagree)

Comments:

_____

_____

10. Did either of these instruments bring up any adverse feelings for the client about their family background?

Yes No

If yes, what happened?

_____

_____

_____

_____

11. What additional supports, incentives, or help would you have liked to have had to conduct the interviews?

What in regards to the genogram?

_____

_____

What in regards to the ecomap?

_____

_____

12. In working with the clients, would you use both the genogram and/or the ecomap?

Yes No

If no, which one would you prefer to use and why?

genogram: _____

ecomap: _____

_____

_____

_____

_____

13. List the pro's of using the genogram.

1. _____

2. _____

3. _____

14. List the pro's of using the ecomap.

1. _____

2. _____

3. _____

15. List the problems of using the genogram.

a. actual construction of the genogram

b. using the symbols appropriately

c. other

_____

_____

16. List the problems of using the ecomap.

a. actual construction of the ecomap

b. using the symbols appropriately

c. other

_____

_____

17. What new ideas or insights did you gain about the family through the use of the genogram or ecomap when working with these tools?

genogram:

_____

_____

ecomap:

_____

_____

18. You completed _____ ecomaps.

19. You completed _____ genograms.

20. How many interviews did it take you to complete each genogram?

1 2 3 4

21. How many interviews did it take you to complete each ecomap?

1 2 3 4

22. What was the average length in time to complete the:

Genogram: 15 min 1/2 hr 1 hour 1 1/2 hr 2 hr

Ecomap: 15 min 1/2 hr 1 hour 1 1/2 hr 2 hr

23. What was the most difficult part of this project?

a. clients were uncomfortable about talking in depth about their family history

b. the tools were too intrusive and personal

c. clients thought you were asking too many questions

d. learning new technology and terminology

e. work load too high

f. it was a drastic change in standard assessment process

g. what can I do with this new information

24. Did you volunteer to participate in the project?

Yes No

If, no, if you were assigned to do this project by a administrator, would you have participated in it if you had not been requested?

Yes No

If no, why:

_____

_____

25. Do you see these tools as providing useful information in the rehabilitation process?

1	2	3	4
(strongly agree)	(agree)	(disagree)	(strongly disagree)

What are its strengths?

_____

_____

What are its weakness?

_____

_____

26. People from different professions are exploring the potential uses of the genogram. From your point of view as a voc-rehab counselor, do you believe the inclusion of a family genogram assessment as part of your records would improve the care or treatment process you provide?

1	2	3	4
(strongly agree)	(agree)	(disagree)	(strongly disagree)

What are its strengths?

_____

_____

What are its weakness?

_____

_____

27. People from different professions are exploring the potential uses of the ecomap. From your point of view as a voc-rehab counselor, do you believe the inclusion of a family ecomap assessment as part of your records would improve the care or treatment process you provide?

1	2	3	4
(strongly agree)	(agree)	(disagree)	(strongly disagree)

What are its strengths?

_____

_____

What are its weakness?

_____

_____

28. Do you think it would be helpful to see the total "picture" better if you had a way to re-draw the information in your genogram or ecomap in a cleaner, more orderly way?

1	2	3	4
(strongly agree)	(agree)	(disagree)	(strongly disagree)

Comments:

_____

_____

29. Is there anything else you want to say about the experience of using the family assessment tools in your practice?

_____

_____

_____

_____

30. What unique cultural elements impact using these tools with American Indian families?

genogram:

_____

_____

ecomap:

_____

_____

31. If you did not complete any of the genograms or ecomaps please discuss why not.

_____

_____

_____

_____

_____

_____

_____

Indicate Time at end of interview: _____

Thank you for your time in competing this follow up survey.